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THE LIFE AND MIRACLES OF SAINT LUKE OF STEIRIS

Text, Translation and Commentary

by

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and

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In memory of
DOULA MOURIKIS
Αἰωνία ἡ μνήμη αὐτῆς.

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INTRODUCTION

The monastery of Hosios Loukas, located in the steep foothills of Mount Helikon, in the Byzantine administrative district of Hellas, was founded in the mid-tenth century by a monk named Loukas, or Luke. Growing up in this region, this son of village landowners soon was recognized as being instilled with divine goodness and later showed extraordinary gifts of prophecy and healing; he became known as a miracle-worker or *thaumatourgos.* Luke and a few associates eventually settled on this remote mountainside near the site of the ancient Greek city of Steiris, founding what is perhaps the most famous and beautiful of all surviving Byzantine monasteries. After his death in 953 his tomb at the monastery became the center of a healing cult where miraculous cures took place. The first buildings at the monastery had already been undertaken during his lifetime; in the years after his death it continued to grow in size and splendor and gradually took on its present form (see fig. 1).

The events of the saint's life, the founding of the monastery and the cult that grew up there are described by an anonymous author, probably a monk, writing in the generation after Luke's death. According to the author, he obtained his information from Luke's sister, Kale, and others who had known the holy man, many of whom were still alive at the time of the writing of the *Vita.* The date of composition cannot precisely be determined, but since the Byzantine conquest of Crete which took place in 961 is the latest event mentioned, it is likely to have been written in the years immediately following this great victory.

Although the work is a chronological account of the events of the saint's life followed by a series of fifteen posthumous miracles, it is rich and complex and needs to be understood from several viewpoints: (1) the text of the life itself and the way in which it was used in Byzantine times, (2) the style and literary texture of the work, including a few words about the principles we have used in the translation, (3) its historical and geographic setting and social context, (4) its implications for an understanding of the religious life of the time. A final section (5) will raise the interesting question of the relation of the Life to the monastery of Hosios Loukas.

1

The Life of this saint Luke, sometimes called Luke the Younger to distinguish him from the evangelist, survives in several manuscripts, some in the east and some in the west. The first printed edition, an incomplete Greek text with a Latin translation, was produced by Combefis in 1648, and later reprinted in J.P. Migne's *Patrologiae cursus completus, Series Graeca* Vol. 111 pp. 441-480 (Paris, 1863). Later E. Martini in his "Supplementum ad Acta S. Lucae Junioris" (*Analecta Bollandiana* 13 (1894) pp. 81-121) filled in the gaps in Combefis' work by examining manuscripts in the Vatican and other western libraries. An excellent text, however, was already available thanks to the efforts of G. Kremos *Phokika* 1 (Athens, 1874). Although his edition has its peculiarities in typography and paragraphing, the text itself is carefully established. We have followed Kremos' text, with minor variations noted in our commentary, even retaining his often arbitrary paragraphing.

The purpose and audience of the work are made clear from the text itself. The opening paragraph of the Life refers to the "festival we celebrate today" (Ch. 1, line 7); later, in introducing the miracles (Ch. 68), it speaks of recounting them "for the glory of God and the benefit of you who have gathered for this purpose." Hence it appears that the Life was read aloud at the monastery of Hosios Loukas on the saint's festival day, February 7th. A similar monastic practice is reflected in another work, the Life of Peter of Atroa, from the ninth century; the reading of this Life at the saint's tomb on his feast day is said to have been accompanied by miraculous cures of those present. The Synaxarion of Constantinople, a collection of summaries of saints' lives for all the days of the church year, includes excerpts from our Life, among which are descriptions of Luke's meager diet of barley bread and water (Chs. 3 and 20), his ability to levitate while praying (Ch. 7), and his prediction of his own death (Ch. 64). Our Vita is also echoed in the Life of Saint Nikon of Sparta.[1]

2

As a literary work the Life is sophisticated in its elaborate structure, style, allusions to biblical passages and perhaps also in its use of classical traditions. Its style may seem perplexing to a modern reader. Lives of Byzantine saints, like gospel narratives, often use a direct and straightforward style.[2] The very first words of the Life of Saint Luke of Steiris — elaborate, contorted, abstractly intellectual — sharply differentiate this work from the more familiar pattern; a maxim comparing the relative effects of time, will, and deliberate choice in the shaping of a good life is followed by a sentence of eighteen lines of complex, classicizing Greek, immediately forcing the reader to encounter the demands of an intense and elevated style. To be sure, the phrasing of the opening chapter is an extreme example of the author's style, but in almost every sentence the Life avoids the simplicity and directness that one associates with the Gospel narratives in favor of a full, seemingly prolix mode of presentation. A reader familiar with ancient Greek soon recognizes the roots of this style and may appreciate its strategies and goals. For others the style might be a stumbling block to the appreciation of this highly crafted Life.

For translators there is a special difficulty — to find a style that does not lose the fullness of the original, yet can be read as idiomatic English. Our approach to this problem has led us to break up the long sentences of the original in order to achieve more straightforward and direct expression. We have tried, however, to respect the author's rejection of the colloquial and to retain as much as possible the evocative and elevated tone of the original.

Fullness of exposition is one of the principal marks of the author's style; in this he is following good precedent. Whether or not he knew Aristotle, the stylistic principles behind his work are similar to those set forth in Aristotle's *Rhetoric:*

> The following rules contribute to loftiness (*ogkos*) of style. Use of the description instead of the name of a thing; for instance,

> do not say "circle," but "a plane figure, all the points of which are equidistant from the centre." . . . You should do the same to express anything foul or indecent: if the foulness is in the description, use the name; if in the name, the description. Use metaphors and epithets by way of illustration, taking care, however, to avoid what is too poetical. Use the plural for the singular . . . each word should have its own article . . . [3]

The Life has been influenced by such stylistic rules for attaining a "loftiness" of style to match the loftiness of Luke himself, who is regularly presented as above ordinary human existence. He is described as holding his hands raised high in prayer, even when his body collapses (Ch. 17), enduring "the lofty humility" of service to a stylite (Ch. 35. 10), and levitating a full two cubits above the ground while praying (Ch. 7).

3

When viewed as a historical work, the Life can be seen principally to reflect the reign of Constantine VII Porphyrogenitos (913-959); there are several references to datable events in Constantinople during his reign (e.g. Ch. 58). The geographical setting is, however, for the most part an outlying province of the Byzantine Empire, the theme of Hellas, with Thebes as its capital. A strong feeling of local pride is evident in allusions to this region, which is contrasted to the neighboring theme of the Peloponnese where Luke also spent some time; in the Life he is definitively "claimed" by Hellas. His family was from Aegina in the Saronic Gulf, but migrated to Phocis (Ch. 2); Luke at an early age ran away to Thessaly (Ch. 8) and later to Athens in the hope of joining a monastery there (Ch. 9), visited Corinth (Chs. 34 and 44), was a servant to a stylite in Zemena in the Northern Peloponnese (Ch. 35), and was a frequent visitor at a monastery outside of Thebes in Boeotia (Chs. 45 and 59). For some years he lived on an island in the Corinthian Gulf, seeking refuge from foreign raids and incursions (Chs. 50 and 51), before finally settling

near the beautiful site now occupied by his monastery (Ch. 54).

Through this region moved not only the invading Arabs and Bulgarians but also more peaceful travellers — monks en route to Rome (Ch. 9) or Jerusalem (Ch. 21), imperial officials, sailors and travellers. As a social document the *Vita* provides important insights into the economic and social lives of these people, from villagers and fishermen to bureaucratic officials and imperial representatives.

The *Vita* can also be closely related to known historical events. As already mentioned, the latest event referred to in the Life is of particular significance: the conquest of Crete by Nikephoros Phokas under the emperor Romanos II in 961 (Ch. 60). Luke's prophecy of this event must have been made before 944 because it is stated that Romanos I (920-944) was ruling at that time. The fulfilment of this prophecy took place under Romanos II (959-963), well after the saint's death and therefore outside of the Life's chronology. The event is important not only because it undoubtedly brought great attention to the saint and his cult, but perhaps also because it resulted in increased patronage and gifts to the monastery and encouraged the writing of the Life.

The events are normally arranged in chronological order, allowing us to date with some accuracy the major stages in Luke's life. The Life even ends in a chronological resumé (Ch. 86). Following R. J. H. Jenkins one can summarize his life as follows: Luke was born in 896 (Ch. 3), became a monk in 910 (Ch. 10), lived on Mt. Ioannitza from 910 to 917 (Ch. 16), and in the Peloponnese in service to a stylite from 917 to 927 (Chs. 35-38).[4] He returned to Mt. Ioannitza from 927 to 940 (Ch. 40) and from there moved to Kalamion from 940 to 943 (Ch. 48). He took refuge on the island of Ampelos from 943 to 946 (Ch. 50) when he was persuaded by the villagers to move to Steiris (Ch. 54). He remained there until his death in 953 (Ch. 64). As Jenkins points out, this chronology correlates with known historical events: the death of Simeon of Bulgaria in 927 (Ch. 32), the embassy of Romanos I to Egypt in 937-938 (Ch. 44), the Bulgarian invasion of 943 (Ch. 50), and the plot against Constantine VII late in 944 (Ch. 58).

4

The religious aspect of the work is the most important of all, for Luke's spiritual discipline (*askesis*), his inspiration and miracles are an underlying preoccupation of the whole work. A great number of details about monastic discipline are mentioned throughout the *Vita* which also reflects the accepted patterns of relationships between monks and contemporary society. In this sense it carries on the tradition established by Athanasios in his Life of St. Anthony of presenting the saint's life as "an ideal pattern of the ascetic life." By example and injunction it encourages patience and endurance and provides instruction in some of the problems that confront individual eremites, monastic communities and those who come into contact with them. For example, the problem of how hermits were to receive the Eucharist in the absence of a priest is addressed in the story of the visit of the Archbishop of Corinth, who gives the following advice:

> Now to begin with, a priest should be present, but if he is unavoidably absent, place a vessel containing what has already been sanctified upon the holy table, if it is a chapel, but if it is a cell, upon a very clean bench. Then, spreading out a covering, place on it the holy portions, and, lighting the incense, sing the psalms of the *typika* or the Trisagion along with the Creed. After three genuflections, fold your hands and take with your mouth the esteemed body of Christ our God, saying the Amen. In place of Eucharistic wine you may drink a cup of ordinary wine . . . (Ch. 42).

Many aspects of proper monastic behavior concern gift-giving and food, not only abstinence, but also monastic hospitality and Luke's presence at lavish banquets (e.g. Chs. 59, 63). On one occasion, he refused for himself the gift of a fish, a traditional symbol of luxurious living, but had it distributed among his monastic associates, saying, "This fish was sent from God for them, not for me." The author comments, "The great man considered true luxury to

be service (*therapeia*) of his neighbor." (Ch. 31).

The principal manifestation of this service of others is, of course, Luke's miraculous healing power, which is also called *therapeia.* His miracles form a major part of the Life and help justify his epithet, *thaumatourgos.* In some cases the narratives of these miracles are modelled after the stories in the Gospels, in which Jesus casts out demons, cures diseases or restores sight to the blind. Others, however, are more unconventional:

> Calling the monk Pankratios and indicating a jar full of oil, he said to him "Take this and go to this man's wife and with your own hands anoint her all over upon her naked body." . . . Pankratios anointed her from head to foot, yielding obediently to the commands of the father and showing himself a son of compliance. Now see how this obedience was to bear fruit: he went away, his thoughts unharmed in the slightest by touching her body. And see also the power of faith among those who had made the entreaty: immediately after the anointing, the woman put away her sickness, shedding it more readily than she had her clothing. (Ch. 61).

The fifteen posthumous healing miracles (Chs. 68-84) attributed to the saint follow several patterns and deal with various ailments. Suppliants come to the tomb with afflictions that include demonic possession, foot ailments, ruptures, cancers and blindness. Healing comes about through anointing with oil from the lamp over the tomb or the moisture on the surface of the tomb. In one case the person drinks the oil from the lamp. Often, however, a cure comes about through a dream, as in the case of John who had been afflicted by a demon for many years until he was permitted to sleep near the burial place of the saint:

> Luke appeared to him at night when he was asleep, wearing his customary garb; holding his head down, he ordered him to open his mouth. Then, with his right hand, he let down a hook into his throat; drawing this up again, he said, "Be free from

> the evil spirit, and having found your salvation from faith, go forth in peace." Thus he spoke and the word turned into deed, and he was released simultaneously from sleep and from the demon. (Ch. 76).

Such miraculous cures call to mind the ancient Asklepios cult, where sleeping at a sacred site, a practice called incubation, was a common source of cures. Some of the descriptions of miracles at Luke's tomb are strikingly similar to ancient reports of cures by Asklepios at his shrine at Epidauros:

> Alketas of Halieis. This blind man saw a dream. It seemed to him that the god came up to him and with his fingers opened his eyes, and that he first saw the trees in the sanctuary. At daybreak he walked out sound.[5]

No doubt the cures at the tomb of Holy Luke contributed to the growing fame of the monastery, to whose foundation and history we shall now turn.

5

The monastery of Hosios Loukas in Phocis has survived remarkably intact from the time of its founding in the mid-tenth century. We thus have an unique opportunity to correlate the Life with the architecture of this great monastery. This opportunity enables us better to understand the architectural history of the monastery and the use and decoration of interior spaces. It also raises interesting questions about the patronage behind such a lavish foundation, and sheds light upon the themes of the mosaic and fresco decoration of the Katholikon and the crypt.

First, architectural history and the use of interior spaces: Although scholars disagree, it is likely that the two churches at the monastery, the Theotokos or Panagia Church and the Katholikon

with the saint's tomb in the crypt, are the churches referred to in the *Vita's* description of the building of the monastery (Chs. 59 and 67). This is confirmed in part by the recurrence of names appearing in the *Vita,* in inscriptions at the monastery and in prayers commemorating the translation of Luke's relics, as well as by archaeological and historical evidence. The "Church of St. Barbara" (Ch. 59) is very likely the present Theotokos church, and the beautiful church in the shape of a cross built to shelter the tomb of the saint (Ch. 67), the Katholikon. The tomb near which the fifteen posthumous healing miracles produced by the saint's relics took place (Chs. 68-84) is the tomb in the crypt of the Katholikon; today it can still be seen, although it is now covered by a modern marble revetment.

Second, patronage. As we have seen earlier in this Introduction, Luke's prophecy of the conquest of Crete in 961 must have contributed greatly to the fame of his monastery. There is reason to think that some of the great wealth acquired by the Byzantines through this victory flowed into the theme of Hellas. Even before Luke's Cretan prophecy was realized, a military governor (*strategos*) of that theme, Krinites, had provided the funds for the first church at the monastery (Ch. 59). Other wealthy individuals also had close connections with the monastery, as can be seen in the story of the two brothers, one of whom had retired from the world as the monk Theodosios and the other, Philippos, who was a wealthy imperial dignitary (*spatharios*) in nearby Thebes (Ch. 63). These can be shown to be the likely patrons of the building of the Katholikon, an undertaking that would be especially appropriate given Luke's prominence in connection with the Cretan conquest.[6]

The pictorial decoration of the monastery can also be understood in the light of the conquest of Crete and its implications for patronage of the monastery. On the facade of the Panagia church is a newly discovered fresco of Joshua, appearing as a general. On the left, next to traces of a second figure is an inscription that reads: "I am Michael, the commander of the army of the Lord and I have come to strengthen you."[7] Military saints appear throughout the

decoration of the monastery along with another especially prominent group, healers and monastic saints. As one would expect, Luke himself appears many times. The most lifelike and imposing portrait is in the mosaic lunette in the north arm of the Katholikon, just opposite the *proskynetarion* or shrine of the saint (see cover). He wears the dark brown cape or *analabos* and cowl or *koukoulion* of the abbot and holds his hands in an expansive gesture of prayer; his portrait also appears in the northeast and northwest chapels of the Katholikon and three more times in the fresco decoration of the crypt. The image of Luke must have been vivid in the minds of those who gathered at the monastery to hear this Life being read aloud.

NOTES

1. See most recently, Denis F. Sullivan, *The Life of Saint Nikon* (Brookline, MA., 1987).

2. Cf. I. Ševčenko and N. P. Ševčenko, *The Life of St. Nicholas of Sion* (Brookline, MA., 1984), pp. 12f.

3. *Rhetoric* 3.6.1407b, trans. J. H. Freese. Cf. Hermogenes' treatment of *peribole* (Rabe, *Hermogenes,* pp. 277-96).

4. R. J. H. Jenkins, "The Date of the Slav Revolt in Peloponnese under Romanus I," *Festschrift for A. M. Friend* (Princeton, 1955), pp. 204-11.

5. E. J. and L. Edelstein, *Asclepius: A Collection and Interpretation of the Testimonies,* Vol. 1 (Baltimore, 1945), T 423, sec. 18 (p. 233) = *IG* iv^2, 1, nos. 121f.

6. Carolyn L. Connor, *Art and Miracles in Medieval Byzantium; The Crypt at Hosios Loukas and Its Frescoes*, Princeton University Press, 1991.

7. E. G. Stikas, *Τὸ Οἰκοδομικὸν Χρονικὸν τῆς Μονῆς Ὁσίου Λουκᾶ Φωκίδος* (Athens, 1970), pp. 174-78, and *Ὁ Κτίτωρ τοῦ Καθολικοῦ τῆς Μονῆς Ὁσίου Λουκᾶ* (Athens, 1974-75), pp. 103-27 and 144f.

The Life of Saint Luke: Text and Translation

Βίος καὶ πολιτεία καὶ μερικὴ θαυμάτων διήγησις τοῦ ὁσίου πατρὸς ἡμῶν καὶ θαυματουργοῦ Λουκᾶ τοῦ νέου τοῦ ἐν Ἑλλάδι κειμένου.

1. Οὐ χρόνος ἦν ἀληθῶς ὁ τοῦ καλοῦ βίου καὶ τῆς περὶ τὴν ἀρετὴν σπουδῆς αἴτιος, ἀλλὰ γνώμη μόνη καὶ ἡ τὰ χρηστὰ φιλοῦσα προαίρεσις. Καὶ τοῦτο δείκνυται μὲν καὶ ἐκ πολλῶν ἄλλων τῶν ὀλίγοις πρότερον χρόνοις βίον ἄληπτον τοῖς πολλοῖς ἐπιδειξαμένων καὶ οὐδὲν ἢ βραχὺ τῶν παλαιῶν ἀνδρῶν καὶ λίαν θαυμασίων ἀπολειπομένων, δείκνυται δὲ μᾶλλον καὶ ἐκ τοῦ σήμερον εἰς ἑορτὴν ἡμῖν προκειμένου Λουκᾶ· Λουκᾶ τοῦ πολλὰ μὲν διαλαθεῖν σπουδάσαντος κρύψαι τε βίον φωτὶ πλουσίῳ τῆς ἀρετῆς λαμπόμενον, οὕτω δὲ δήλου σχεδὸν ἅπασι γενομένου, ὅσον ἦν τὸν οὕτω βιοῦντα ταῖς ἀληθείαις ἄξιον· ὅς, οὐ πολλὰς ἔχων ἀπὸ τοῦ τέλους ἡμέρας, ἀλλὰ καὶ πολλοῖς τῶν ἔτι περιόντων οὐ παλαιοῖς μόνον, ἀλλὰ καὶ νέοις εἰς ὄψιν ἐλθὼν καὶ ἀκριβῶς γινωσκόμενος, τῶν τε παλαιῶν τὴν μικροῦ καὶ ἀπιστουμένην ἐβεβαίωσεν ἀρετὴν καὶ τὸ τραχὺ καὶ ἀνώμαλον τῆς πρὸς αὐτὴν φερούσης καὶ τοῖς πολλοῖς ἄβατον οὐ τῇ φύσει ταύτης ἔδειξε περιόν, ἀλλὰ τῇ γνώμῃ μᾶλλον καὶ προαιρέσει τῶν τὰ καλὰ μέν, ἐπίπονα δὲ διὰ ψυχῆς ἀσθένειαν καὶ μαλακίαν παραιτουμένων· οὗ τὰ κατορθώματα καὶ οἱ πόνοι οὕτως ἐπέραστοι πᾶσι καὶ ἡδονὴν στάζοντες, ὡς καὶ αὐτὸ μόνον τὸ εἰς ἐκείνου μνήμην ἐλθεῖν ἱκανὸν εἶναι διαθερμᾶναι ψυχὴν καὶ κινῆσαι πρὸς εὐφροσύνην. Τοῦτον τοιγαροῦν ὅθεν τε ἔφυ καὶ ὅπως ἐβίω καὶ ὅπως ἠξιώθη τῶν χαρισμάτων ἐκ τοῦ ἀγαθοῦ πνεύματος, ἅπασι γνωρίσαι καλόν· ἔσται γὰρ οὐκ εἰς ἡδονὴν μόνον, ἀλλὰ καὶ εἰς ψυχῆς κέρδος οὐ μικρὸν καὶ ὠφέλειαν.

The Life and Conduct and a Partial Narration of the Miracles of Our Holy Father and Miracleworker Luke the Younger who is Buried in Greece*

1. The cause of the good life and of zeal for virtue was not truly time, but free will alone and the deliberate choice that loves the good.* This is demonstrated by many persons of slightly earlier times who showed forth a life that was unattainable by most people, and who were surpassed not at all or only to a small extent by the exceedingly wondrous men of much earlier times.* It is demonstrated all the more by Luke whose festival we celebrate today. Luke zealously strove to escape notice and to conceal a life that shone with the bright light of virtue; nonetheless, he became known to almost all, as one who lived in this way merited. A few days before the end of his life many of those who are still alive, not only older persons but also younger ones, saw and fully recognized him — for he made credible the almost unbelievable virtue of the men of earlier times. He showed that the rough and harsh road to virtue is avoided by most people, not from its nature but rather from the free will and choice of those who through weakness and softness of soul reject what is good although toilsome to obtain. His accomplishments and labors are so welcome to all and so abounding in pleasure that even to call him to mind is sufficient to warm the soul and to move it towards joy. Thus to make known to all where he came from and how he lived and how he was deemed worthy of works of grace by the Holy Spirit is a fine thing, for it will contribute not only pleasure but no small profit and benefit to the soul.

2. Ὁ καλὸς τὰ πάντα καὶ μέγας Λουκᾶς αὐτὸς μὲν τῆς Ἑλλάδος ἐστὶ βλάστημα, κόσμημα δὲ μᾶλλον εἰπεῖν καὶ κομιδῇ ποθεινὸν ἐντρύφημα, προσθήσω δὲ ὅτι καὶ στέφανος δόξης. Οὐ γὰρ ὤφθη περὶ τὴν ἐνεγκοῦσαν ἀχάριστος, ἀλλὰ καὶ λίαν αὐτὴν καλοῖς ἠμείψατο καὶ περιβλέπτοις αὐχήμασιν. Οἱ δέ γε τούτου πρόγονοι ἐξ Αἰγίνης ὥρμηνται τῆς νήσου· Αἰγίνης, ἥτις περὶ τὸν Αἰγαῖον διάκειται κόλπον· οἵ, τὰς συνεχεῖς ἐφόδους τῶν ἐκ τῆς Ἄγαρ οὐ φορητὰς εἶναι νομίσαντες, αὐτοί τε καὶ οἰκήτορες πάντες τὸ φίλον τῆς πατρίδος ἔδαφος πρὸς βίαν ἀπολιπόντες μετανάσται γίνονται καὶ πρὸς διαφόρους ἕκαστος διασπείρονται πόλεις, καθάπερ ἀντὶ μητρὸς ἐκεῖνοι ταῖς μητρυιαῖς χρησάμενοι. Καὶ οἱ μὲν τὴν τοῦ Κέκροπος, οἱ δὲ τὴν τοῦ Πέλοπος, ἕτεροι τὴν τοῦ Κάδμου καὶ ἄλλας ἄλλοι καταλαβόντες ἐν αὐταῖς ἔχειν ἠναγκάζοντο τὰς οἰκήσεις. Οἱ μέντοι τοῦ θείου Λουκᾶ πρόγονοι κατὰ τὴν τῆς Φωκίδος εἶτ' οὖν τοῦ Χρυσοῦ μεταβάντες ἐπαρχίαν πρός τι παράλιον ὄρος, (Ἰωάννου καλούμενον ἦν) τὰς τῆς παροικίας σκηνὰς ἐπήξαντο. Ἀλλ' ἐπεὶ κατ' ἐκεῖνο καιροῦ κρίμασιν οἷς οἶδεν, «οὗ ἄβυσσος τὰ κρίματα πολλή,» θαλασσοκρατοῦντες οἱ τοῦ Ἰσμαὴλ καὶ πᾶσι κόλποις, αἰγιαλοῖς τε καὶ ἀκταῖς πειρατεύοντες ἤδη καὶ κατὰ τοῦτο, φεῦ! τὸ μέρος προσέβαλλον, ἀνάγκην εἶχον πάλιν ἀποχωρεῖν. Λιμένα γοῦν τινα, Βαθὺν μὲν οὕτω καλούμενον, εὐαερῇ δὲ καὶ γαληνὸν ὄντα προσελθόντες οἰκοῦσιν· ᾧ καὶ χρόνον ἐνδιατρίψαντες οὐ βραχὺν τὸν τοῦ θείου Λουκᾶ πατέρα τεκεῖν ἀξιοῦνται καὶ τοῦτον ὀνόματι τοῦ πρώτου τιμήσαντες τῶν μαρτύρων, ἀξίαν δηλαδὴ τοῦ ὀνόματος καὶ τὴν τοῦ παιδὸς ἀγωγὴν ἐποιοῦντο. Ἀλλὰ πάλιν ἐκεῖθεν μεταβάντες (θεία γάρ τις νεῦσις ἐκάλει) ἐπί τινα κώμην, Καστόριον οὕτω καλουμένην, τὰς οἰκήσεις ἔθεντο, τῆς ἄλης ἐνταῦθα μικρὸν παυσάμενοι καὶ τοῦ ξενισμοῦ παραψυχὴν γοῦν τινα λαβεῖν οἰόμενοι· ὅπερ, εἰ καὶ μὴ τότε, ἀλλ' οὐ μετὰ πολὺν ἀπέβη τὸν χρόνον. Ὁ γὰρ τῷ Ἰακὼβ συγξενιτεύσας θεὸς καὶ πλούσιον ἀντὶ πένητος ἐργασάμενος καὶ τὸν ἐν ῥάβδῳ πρότερον τὸ Ἰορδά-

2. Luke, a good man in all respects and a great one, was an offshoot of Hellas,* or rather an adornment, and a greatly longed-for delight. I will add that he was also a crown of glory. And he did not show himself ungrateful to the land that gave him birth, for he requited her with exceedingly fine and conspicuous causes for boasting. The ancestors of this man originated on the island of Aegina — Aegina in the Aegean gulf.* Since they found the constant attacks of the Agarenes* to be intolerable, they and all the inhabitants were compelled to leave the beloved soil of their fatherland and become emigrants; and they scattered, each one to a different city, as if they had stepmothers instead of mothers. Some arrived in the land of Kekrops, some the land of Pelops, others the land of Kadmos, and some arriving in yet other places were compelled to make their dwellings in them.

The ancestors of the divine Luke, moving into the eparchy of Phokis, or rather of Chrysos,* pitched the tents of their sojourn* by a certain seaside mountain called Ioannou.* But since at that time, by the judgments of the One whose "judgments are a great deep,"* the sons of Ismael* dominated the sea and, after carrying out piratical raids in all the seaside gulfs, bays and headlands, finally, alas!, they attacked this place as well, thus forcing them to abandon their home once more. Coming to a harbor called Vathy,* a tranquil place with good air, they settled there. After spending no short time there they were deemed worthy of the birth of the father of the divine Luke, and honoring him with the name of the first of the martyrs,* they gave the child an upbringing worthy of his name.

Summoned by a divine inspiration, they moved again and settled in a certain village called Kastorion;* they rested there awhile from their wandering, thinking that they would obtain at least some relief from their exile. And this came about, not immediately but before much time had passed. For the God who assisted Jacob* and who made him wealthy when he had been poor after he had crossed the Jordan River in chastisement, brought him back with an abundance of cattle and of flocks. This God, truly blessing their herds and other possessions, arranged this additional gift: that they were

νου ῥεῖθρον περαιωθέντα πλήθει βοῶν καὶ ποιμνίων ὑποστρέψαι παρασκευάσας, αὐτὸς ἄρα καὶ τὰ θρέμματα τούτων καὶ τὴν ἄλλην οὐσίαν ἀτεχνῶς εὐλογήσας, οὕτως ἐπιδοῦναι πεποίηκεν, ὡς οὐ μόνον αὐτοὺς οὐδενὸς ὁρᾶσθαι καταδεεστέρους τὴν ὕπαρξιν, ἀλλὰ καὶ παρὰ πολὺ τοὺς αὐτόχθονας ὑπερβάλλειν ἀκριβῶς τε ἐπ' αὐτοὺς τὸ τοῦ Ἰὼβ πληροῦσθαι «ὅτι ἐπιβρίθοντες ὁδοῖς ἦσαν καὶ ὁ κύριος ἐπισκοπὴν ἐποιεῖτο τοῦ οἴκου αὐτῶν». Ἀλλ' κἀνταῦθα πάλιν ὁ τοῦ φθόνου μὴ ἐνεγκὼν ὀφθαλμὸς εἰς φανερὰν ζηλοτυπίαν τοὺς τῆς κώμης ἀνάπτει, καθάπερ τοὺς Αἰγυπτίους πάλαι κατὰ τῶν υἱῶν Ἰσραήλ, οἵ γε καὶ προσβλέπειν αὐτοὺς ὅλως ὑπὸ τοῦ πονηροῦ μὴ δυνάμενοι, ὡς ἐπήλυδάς τε καὶ παροίκους ἐξέβαλλον καὶ ὑπερορίους ποιεῖν ἐπειρῶντο παραπλησίως τοῖς ἔθνεσιν, οἵ τῆς αὐτῆς πίστεως τοὺς οὐδὲν ἠδικηκότας ἐλύπουν, ἀπήλαυνον· τί μὴ τῶν κακῶν ἐποίουν; Ἐντεῦθεν, ἀπορίᾳ δεινῇ συσχεθεὶς ὁ τοῦ Λουκᾶ προπάτωρ καὶ μήτε ἀντιτείνειν ἢ διαπληκτίζεσθαι φύσεως ἔχων μήτ' αὖ πάλιν χώραν ἐκ χώρας ἀμείβειν καὶ παρὰ τοῦ τυχόντος δραπέταις ὁμοίως καὶ μαστιγίαις διωθεῖσθαι καὶ συνελαύνεσθαι, πρὸς τὴν βασιλεύουσαν ἀπαίρει τὸ τάχος, οὐδενὶ μὲν ἑτέρῳ τῇ δὲ ἄνωθεν βοηθείᾳ μόνῃ τεθαρρηκώς. Ὑπὸ τοιαύτῃ γοῦν ὁδηγῷ τὴν πορείαν ἀνύσας ἀλύπως καὶ ὁμαλῶς καὶ τῷ τηνικαῦτα τὴν βασιλείαν εὐσεβῶς διέποντι προσελθὼν ἀμέσως καὶ τὰ καθ' ἑαυτὸν ἕκαστα διασαφήσας εὐμενοῦς τε ἀκοῆς καὶ φιλανθρώπων ἔτυχεν ὀφθαλμῶν. Παραχρῆμα γὰρ αὐτῷ γράμματα βασιλικὰ παρασχὼν καὶ τῷ τοῖς βασιλικοῖς ἐντάλμασιν ὑπηρετουμένῳ συνάψας εὐθυμίας ἔμπλεων ἀποστέλλει· ὅς, ἐπεὶ παρεγένετο, τὴν κώμην εἰς μέσον καὶ τὰ αὐτῆς ἅπαντα διελών, ἑκατέρους ἀσφαλῆ τὴν οἴκησιν ἔχειν παρασκευάζει· τὸ μὲν γὰρ οἱ αὐτόχθονες, τὸ δὲ οἱ ξένοι καὶ ἐπήλυδες εἰληφότες ἔμειναν τοῦ λοιποῦ μάχιμον ἢ στασιῶδες οὐδὲν ἔχοντες, ἀλλ' ἐν εἰρήνῃ καὶ πολλῇ τῇ καθ' ἑαυτοὺς γαλήνῃ τὸν βίον διάγοντες. Καὶ τὰ μὲν περὶ τούτων ἅλις. Ὁ δὲ παῖς Στέφανος τὴν παιδικὴν ὑπερβὰς ἡλικίαν καὶ πρὸς ἀκμὴν ἤδη ἐλη-

not less well off in their holdings than anyone else but they even surpassed by far the native dwellers. And the passage in Job was exactly fulfilled in their case: "that there were heavy harvests on the roads and the Lord was made overseer of their house."*

But again the intolerant eye of envy inflamed the villagers into clear jealousy just as it once inflamed the Egyptians against the sons of Israel;* because of the Evil One they could not look upon them, and hence drove them out as immigrants and sojourners and tried to make them exiles like heathens; they brought grief upon their innocent coreligionists. What evil did they fail to do? Then, the grandfather of Luke was afflicted with terrible distress, for he was inclined neither to resist and quarrel with them nor to be uprooted once again, pursued and driven out by anyone they met, like runaway slaves or whipping boys. He departed swiftly for the Queen of Cities,* putting his trust in nothing other than the help that comes from above. With such guidance he went on his way without grief or trouble and went straight to the pious emperor.* Explaining his business point by point, he received a sympathetic hearing and was looked upon with benevolent eyes. He was immediately granted imperial letters and put in contact with the person who tends to imperial injunctions,* and sent away filled with good spirits. When this official arrived, he divided the village and all its lands and arranged for both parties to live in security. Once they had received this settlement, both the native dwellers and the immigrant newcomers continued to live thereafter without battle or strife, but instead led their life in peace and great tranquility among themselves. We have said enough about these things.

The child Stephan, having passed beyond the age of childhood and having now reached full vigor, had conducted himself well for all that interval and by no means unworthily of the outcome; thus his manner contributed more to his parents' love for him than the bond of nature. For when he reached the age of marriage, he was united by them to a woman whose name was Euphrosyne, who was from the same fatherland and was also from a good family. She

λακώς, πάντα τε τὸν μεταξὺ χρόνον ἀναχθεὶς καλῶς καὶ τοῦ τέλους οὐδαμῶς ἀναξίως, ὡς πλέον αὐτῷ τοὺς τρόπους εἰς τὴν τῶν πατέρων φιλίαν ἢ τὴν φύσιν εἰσενεγκεῖν, ἐπεὶ καὶ πρὸς γάμου ὥραν ἀφίκετο, ζεύγνυται παρ' αὐτῶν γυναικὶ τοὔνομα Εὐφροσύνη, τῆς αὐτῆς μὲν πατρίδος ὁρμωμένῃ, εὖ δὲ καὶ γένους ὁμοίως ἐχούσῃ, ἐξ ἧς τῷ Στεφάνῳ παῖδες ἑπτὰ γίνονται κατ' ἀριθμὸν τέλειον καὶ τῇ γραφῇ τὰ μάλιστα σπουδαζόμενον, ἵνα κἀν τούτῳ διαφέρωσι τῶν πολλῶν καὶ δῶρον θεῖον, ἀλλ' οὐ τῆς φύσεως εἶναι τὸ πᾶν διδαχθῶσιν· ὧν ὁ μὲν πρῶτος Θεόδωρος, ἡ δὲ μετ' ἐκεῖνον Μαρία, Καλὴ δὲ ἡ τετάρτη καλεῖται, ἣ καὶ ταῦτα μένει διηγουμένη καὶ μοναχικῶν εἰσέτι ἐπιμελεῖται σκαμμάτων, Ἐπιφάνιος δὲ ὁ πέμπτος, ὃς καὶ αὐτὸς τὸν μονήρη βίον ὑπελθὼν καὶ συνάδουσαν τῷ ἐπαγγέλματι μετελθὼν πολιτείαν μετέβη πρὸς ὃν ἠγάπησεν. Τὰ μέντοι ἕτερα δύο τῶν τέκνων οὔπω τὴν ἄωρον παραλλάξαντα ἡλικίαν τὸν τῇδε βίον μετήλλαξαν.

3. Ὁ δὲ τρίτος ἐκεῖνος οὗτός ἐστιν ὁ θειότατος τὰ πάντα Λουκᾶς, ὃς ἔτι τὴν πρώτην μετιὼν ἡλικίαν καὶ εἰς παῖδας ἐξεταζόμενος οὐδὲν κατὰ παῖδας ἐποίει. Τῶν μὲν γὰρ ἀθύρματα, γέλωτες, παιδιαί, κινήσεις ἄτακτοι, δρόμοι, τὸ φίλτατόν τε καὶ ἥδιστον· Λουκᾶ δὲ οὐδὲν τοιοῦτον, ἀλλ' ἠρεμία, γαλήνη, βεβηκὸς ἦθος καὶ τὸ πρεσβυτικὸν διὰ πάντων ὑποφαινόμενον. Ὅθεν μετὰ τῶν ἄλλων τῶν πρὸς ἡδονὴν ὄντων οὐδὲ ὀπώρας μετεῖχεν, ὃ κἂν ἀπιστήσειέ τις, εἰδὼς ὅτι παισὶν εἰς βρῶσιν ὀπῶραι τὸ χαριέστατον. Ὁ δὲ οὕτω καινός τις ἦν καὶ ἔκτοπος ἐραστὴς ἐγκρατείας, ὅτι εὐθὺς ἐκ παίδων οὐ κρέατι μόνον, ἀλλὰ καὶ τυρῷ καὶ ᾠῷ καὶ παντὶ ἄλλῳ τῶν ἡδονὴν ἐχόντων ἀπετάξατο· ἄρτῳ δὲ κριθίνῳ καὶ ὕδατι καὶ λαχάνοις καὶ ὀσπρίῳ δὲ τῷ παρόντι διέζη. Τετράδος μέντοι καὶ παρασκευῆς παρέτεινεν ἄσιτος ἄχρι καὶ ἡλίου δυσμῶν· καὶ ὃ μᾶλλον τῶν ἄλλων θαυμάζειν ἄξιον, ὅτι μηδενὶ πρὸς ταῦτα διδασκάλῳ καὶ ὁδηγῷ χρησάμενος, ἀλλ' οἰκοθεν καὶ παρ' ἑαυτοῦ πρὸς ἅπαν μὲν τὸ

and Stephan had seven children, a perfect number* and one especially esteemed in scripture, that in this too they might be set apart from others and that they might learn that everything is a divine gift and not the result of nature. Of these the first was Theodoros and the next was Maria; the fourth was called Kale, who is still alive to relate these things and still follows monastic discipline.* Epiphanios was the fifth, who also took up the monastic life and, after conducting his life in a way that harmonized with his calling, departed to Him whom he loved. Before the other two children passed beyond an immature age they passed from earthly life.*

3. The third child was Luke, the most divine in every way, who, from earliest infancy and while still considered a child, did nothing in childish fashion. Most children enjoy and delight in toys, jokes, games, lively activity, and running; but for Luke there was none of this, but rather calmness, tranquility, a steady character, and maturity in all things. He did not eat fruit, not to mention other pleasant things, which some might disbelieve, knowing that for children fruit is the most delightful food. But he was so unusual and extreme a lover of self control that even from childhood he abstained not only from meat but from cheese and eggs and everything else that provides pleasure.* He lived on barley bread, water, and vegetables and whatever kind of legume was at hand. On Wednesday and Friday he did not eat until sunset. Most astonishing is that he did not use a teacher or guide, but waged war of his own accord against everything that gratifies the belly, welcoming from the depths of his soul toils and fasting and everything

τῇ γαστρὶ χαριζόμενον ἐκπολεμωθείς, πόνους δὲ καὶ ἔνδειαν καὶ εἴ τι ἄλλο τὸ τὴν σάρκα λυποῦν ἐκ ψυχῆς ἀσπασάμενος. Εἴ περ οὖν τὰ τοῖς ἄλλοις δοκοῦντα ἡδέα καὶ προσφιλῆ ἀηδῆ τῷ Λουκᾷ καὶ ἀπόστοργα, τὰ δὲ τοῖς πολλοῖς ἐπίπονα καὶ καματηρὰ εὐχερῆ λίαν ἐκείνῳ καὶ πόνου παντὸς ἐλεύθερα, οὐ μᾶλλον ἐκ τῆς τῶν πραγμάτων ἐστὶ φύσεως ὅσον ἐκ τῆς περὶ αὐτὰ τῶν χρωμένων γνώμης καὶ συνηθείας τὸ τοιάδε ἢ τοιάδε ταῦτα νομίζεσθαι. Ἀμέλει καί ποτε συνεσθίοντος αὐτοῦ τοῖς γονεῦσιν, ἐκεῖνοι, μὴ κατὰ θεὸν ταῦτα γίνεσθαι μηδὲ κρίσιν ὑγιᾶ λογιζόμενοι, κατά τινα δὲ μᾶλλον κουφότητα παιδικὴν καὶ φιλοτιμίαν, ἀπόπειραν αὐτοῦ ποιοῦνται τρόπῳ τοιῷδε: κρέας ὁμοῦ καὶ ἰχθὺν ἐν χύτρᾳ μιᾷ συνεψήσαντες καὶ παραθέμενοι τῇ τραπέζῃ, ἐκέλευον ἐκείνῳ φαγεῖν· ὁ δὲ τὸ παράπαν ἄγνοιαν ἔχων τοῦ γενομένου, προτείναντος τοῦ πατρός, τὸν ἰχθὺν ἐλάμβανε· προσιέμενος δὲ καὶ εἰς αἴσθησιν ἤδη τοῦ δράματος ἐλθών, οὐκ ἦν ὅ,τι μὴ ἐποίει τῶν δηλούντων χαλεπῶς αὐτὸν ἐνεγκεῖν. Ἀπόδειξις τῆς ἀπλήστου βαρυθυμίας· ἐμεῖ τὸ ληφθὲν καὶ διέμεινεν οὕτως εἰς τρίτην ἡμέραν, ὥσπερ ἐπί τινι ἀτόπῳ καὶ ἑκοντὶ γενομένῳ θρήνοις ἑαυτὸν συγκόπτων καὶ στεναγμοῖς καὶ μηδὲ ἄρτου τὸ παράπαν μεταλαβεῖν ἀνεχόμενος.

4. Ἐπεὶ οὖν δῆλος τοῖς πατράσιν ὁ ἐκείνου σκοπὸς γέγονε καὶ ὅτι μηδὲν ἔχει τῶν ἀνθρωπίνων, ἀλλὰ χάριτός ἐστι μᾶλλον θείας πεπληρωμένος, ἐφῆκαν αὐτῷ τοῦ λοιποῦ πράττειν ὅπως ἂν βούλοιτο. Ἐκεῖνος δέ, καίτοι βίου τοιαύτης ἐχόμενος ἀκριβείας, ἀλλ' οὖν οὐδὲ τοῦ καθήκοντος τοῖς γονεῦσιν ἠμέλει, ἀλλ' ἦν ἀπροφάσιστον αὐτοῖς ὑπέχων τὴν λειτουργίαν καὶ τιμήν, ὅση τίς ἐστιν, ἀπονέμων καὶ νῦν μὲν τῆς ποίμνης τῶν θρεμμάτων κατὰ μίμησιν Ἄβελ, φημί, τοῦ θείου καὶ Ἰακὼβ καὶ Μωσέως ἐπιμελούμενος, νῦν δὲ τοῖς τῆς γεωργίας πόνοις ἐνασχολούμενος. Ἤδη γὰρ καὶ ἀκμῆς ἥπτετο καὶ διὰ τοῦτο κακοπαθείᾳ πάσῃ κατατείνειν τὸ σῶμα καὶ πόνοις ταλαιπωρεῖν πολλὴ αὐτῷ ἡ σπουδή.

that grieves the flesh. Now if things that seem pleasant and congenial to others were unpleasant and revolting to Luke, and the things that were toilsome and troublesome to most people were exceedingly easy to him and free from all hardship, this is not so much due to the nature of the things as to the determination of those engaged in them and the habit of considering them of one sort or another.

Once, when he was at table with his parents who thought his behavior was not Godlike or sound in judgement, but childishly vain and ambitious, they tested him in this fashion: they cooked meat and fish together in a single pot, set it on the table, and urged him to eat. He, quite unaware of what was happening, took the fish when his father offered it. He accepted it, but when he came to understand the plot, he showed in no uncertain way how upset he was; demonstrating his great indignation, he vomited up what he had eaten and for three days he tormented himself with laments and sighs as if for some unusual and intentional sin, and he refused even to eat bread.

4. Now when his kin realized what his goal was and that he had nothing to do with human concerns but rather was full of divine grace, they let him do as he wished from then on. But even though he maintained such self-discipline in his life he did not neglect his duty to his parents, but unhesitatingly rendered them service and as much honor as possible. Sometimes he took on the shepherding of the flocks, tending them in imitation of the divine Abel and Jacob and Moses,* and sometimes he devoted himself to the labors of farming. For he had reached his prime and, therefore, great was his zeal to submit his body to all deprivation and suffering.

5. Τὴν δὲ πολλὴν ἐκείνου χρηστότητα, τὴν κηδεμονίαν, τὸν περὶ τοὺς πένητας ἔλεον, πόσα ἄν τις εἰπὼν πρὸς ἀξίαν εἴποι; Ὥσπερ γὰρ ὅλος ὢν τοῦ πλησίον καὶ μηδεμίαν ἑαυτοῦ φροντίδα μηδαμῶς ἔχων, ὅση δῆλον ὅτι πρὸς σῶμα φέρεται, εἴ ποτε πρὸς τὰς συνήθεις ἐπέμφθη διακονίας, οὐδὲ αὐτῆς φειδὼ τῆς ἀναγκαίας, ἣν ἐπήγετο, ἐποίει τροφῆς, ἀλλ' ἐκείνην τοῖς συναντῶσιν ὀρέγων πένησιν, αὐτὸς ἄσιτος διετέλει τροφὴν ἰδίαν ποιούμενος τὸν πεινῶντα θρέψαι τὸν ἀδελφόν.

6. Ὡσαύτως δὲ καὶ περὶ τὰ ἐνδύματα εἶχε λίαν κοινωνικῶς καὶ μεγαλοψύχως· καὶ γὰρ τοῖς γυμνητεύουσι τῶν παριόντων ταῦτα παρεῖχε προθύμως ἀποδυόμενος. Διὸ καὶ γυμνὸς οἴκαδε πολλάκις ἐπανιὼν οὔτε ψύχους λόγον οὔτ' αἰσχύνης οὔτ' ἄλλου τινος ἐποιεῖτο· ἀλλὰ καὶ ὀνειδισμῶν αὐτῷ καὶ μώμων ἐκ τῶν οἰκείων ἐπαγομένων, ἔστι δ' ὅτε καὶ μαστίγων καὶ ῥαβδισμῶν, ἐκεῖνος ἐπιστροφὴν αὐτῶν εἶχεν οὐδεμίαν, εἰ μὴ καὶ τιμὰς ἡγεῖτο μᾶλλον καὶ στεφάνους χαρίτων τὰς ὑπὲρ τῶν πενήτων πληγάς. Ἀφείθη πολλάκις ἐπὶ πολὺ γυμνός, οὕτω τοῖς γονεῦσι δόξαν εἰς ἀπόθεσιν τῆς μακαρίας ἐκείνης χρηστότητος καὶ φιλανθρωπίας· ὁ δὲ τὰς τιμωρίας ταύτας οὐ τιμωρίας ἀλλ' ἀμοιβὰς εἶναι καὶ ἀγαθῶν ἀντιδόσεις ὑπολαμβάνων προσετίθη μᾶλλον καὶ θαλερώτερον διετίθη τὸν περὶ τοὺς ἐνδεεῖς ἔλεον. Τοιοῦτόν ἐστι ψυχὴ δεσμοῖς ἁλοῦσα τοῦ πρὸς θεὸν ἔρωτος! Οὐδὲν ἡγεῖται τὸ πάσχειν, ἀλλὰ τοῖς ἀλγεινοῖς ἐντρυφᾷ καὶ θάλλει κακοπαθείᾳ· καὶ, ὅταν οὐδὲν ὑπὲρ τοῦ ἐρωμένου πάσχῃ τῶν λυπηρῶν, τότε πάσχειν ἡγεῖται μᾶλλον καὶ ὡς κόλασίν τινα χαλεπὴν τὴν ἄνεσιν διαφεύγει. Οἷον δὲ καὶ τοῦτο τῆς ἐκείνου χρηστότητος σύμβολον ἀκριβές! Ἐξῄει πρὸς τὰς ἀρούρας, ὥστε καταβαλεῖν τὰ σπέρματα, καὶ τὸ πλεῖον τούτων κόλποι πενήτων ἢ καὶ τὸ ἴσον ἐλάμβανον. Ἠκολούθει δὲ καὶ ἡ τοῦ πράγματος ἀμοιβὴ λίαν χαριεστάτη· καὶ γὰρ ἔδει παρὰ τῆς πρώτης ἀγαθότητος τοιαύτας εἶναι τὰς ἀντιδόσεις· ὅσῳ γὰρ πλεῖον ἠλαττώθη τὰ σπέρματα τῇ πρὸς τοὺς πένητας

5. How could one convey his great goodness, his solicitude, his compassion for the poor, even if one gave a very full account? He was totally devoted to his neighbors and showed no concern for himself, at least in regard to his body. If he was sent out on ordinary errands, he did not hoard the food that he brought with him but, offering it to the poor whom he met, himself went without food. His own nourishment was the nourishing of his hungry brother.

6. Likewise he generously shared his clothes, eagerly stripping them off and offering them to those he met who were naked. So he often returned home naked, disregarding cold, modesty and all else. When he suffered rebukes and reproaches from his family, or sometimes whippings and beatings, he remained impassive, taking these blows on behalf of the poor as honors and crowns of grace. His parents often left him naked for a long time, to persuade him to give up that blessed goodness and charity.* Considering these punishments not to be punishments but rewards and repayments for good deeds, he increased and made more fervent his compassion for those in need. Such is the soul caught in the bonds of love for God! Suffering he considered to be nothing, but he enjoyed distress and flourished under harsh treatment. When he was not permitted to suffer on behalf of the One he loved, this he considered true suffering, and fled this remission as if it were a severe punishment. What a perfect example is this of his goodness: when he went out into the fields to sow seed, the pouches of the poor received the greater part of it, or at least an equal part. There was an exceedingly gracious result from this action, for it followed from God's original goodness that there should be rewards of this kind: in the same proportion that the seeds were diminished by sharing them with the poor, the harvest became greater and more abundant.

κοινωνίᾳ, τοσούτῳ μᾶλλον ἐκαρποφόρει καὶ πολύχουν ἦν τὸ γεώργιον.

7. Ὀλίγος ὁ μεταξὺ χρόνος, καὶ ὁ μὲν πατὴρ αὐτῷ πρὸς θεὸν μεθίσταται· ὁ δὲ μᾶλλον τῷ οὐρανίῳ πατρὶ φέρων ἑαυτὸν δίδωσι, τῶν μὲν τῆς ποίμνης καὶ τῆς γεωργίας ἀποστὰς φροντίδων, μόνῃ δὲ τῇ εὐχῇ καὶ τῇ τῶν ἱερῶν γραφῶν μελέτῃ προσεκτικώτερον ὁμιλῶν. Ὅτι δὲ πολλὴ τῷ μεγάλῳ ἡ περὶ τὴν εὐχὴν προκοπὴ δηλοῦσι μὲν καὶ ἄλλα, δηλοῖ δὲ καὶ τὸ τῆς μητρὸς οὐ μικρὸν ὄν, οὐδ' οἷον μὴ ἐκπλῆξαι τὰς τῶν ἀκροατῶν ἀκοάς. Ἐκείνη γὰρ, αὐταῖς ὄψεσι μαθεῖν βουλομένη τὰς νυκτερινὰς τοῦ παιδὸς ἐργασίας, ἄπεισιν ἐγγύς που βαθείας ἑσπέρας σὺν γυναιξὶν ἑτέραις· εἶτα κρύψασα ἑαυτὴν εὐφυῶς, ὡς αὐτὴν μὲν ὁρᾶν, ὁρᾶσθαι δὲ ὑπό τινος οὐδαμῶς, βλέπει τὸ μέγα καὶ φρικτὸν ἐκεῖνο καὶ ὀφθαλμοῖς ἰδεῖν καὶ ὠσὶ παραδέξασθαι ἀδύνατον, ὡς αὐτὴ πάλιν ἡ μήτηρ ὅρκοις τὸ θεαθὲν ἐπιστώτατο τοῖς ταῦτα νῦν ἀπαγγεῖλαι προῃρημένοις. Εὐχὴ μὲν εἶχε τὸν ἄνδρα ἐπὶ συννοίᾳ πάσῃ τῷ θεῷ παριστάμενον, οἱ πόδες δὲ γῆς οὐδὲ μικρὸν ἥπτοντο, ἀλλ' ὡσεὶ πῆχυν ἕνα τοῦ ἐδάφους ἀφίσταντο καὶ οἱονεὶ πρὸς θεὸν ἀνήγετο. Τοῦτο οὐχ ἅπαξ ἡ μήτηρ, ἀλλὰ καὶ τρὶς ὄψει παραλαβοῦσα, τῆς ἀμφιβολίας ἔστη καὶ τοῦ πειρᾶν ἐπαύσατο. Εἰσὶ καὶ ἄλλοι τοῦ θαύματος μάρτυρες, οὐκ ἀκοαῖς ἐξ ἑτέρων παραλαβόντες, ἀλλ' αὐταῖς ὄψεσιν εὐχόμενον ἐκεῖνον ἰδόντες καὶ ἡμῖν ἀπαγγείλαντες.

8. Ἐκ πολλοῦ δὲ τρέφων ἐπιθυμίαν τοὺς ἐν μέσῳ θορύβους ἀπολιπεῖν καὶ βίον τὸν μονήρη καὶ ἡσύχιον ὑπελθεῖν, καιροῦ λαβόμενος, εὐθὺ Θετταλίας ἐχώρει. Ὁδεύοντα δὲ χειροῦνταί τινες στρατιῶται, δι' αὐτὸ τοῦτο προσεδρεύοντες καὶ τοὺς δραπέτας τῶν οἰκετῶν συλλαμβάνοντες καὶ φυλακαῖς παραδιδόντες· οἳ καὶ αὐτὸν ἰδόντες οὐδὲν παραλλάττοντα τῶν εὐτελῶν κομιδῇ καὶ ἠμελημένων καὶ δοῦλον εἶναί τινος οἰηθέντες, θήραμα εὐθὺς ἐποιοῦντο καὶ συλλαβόντες ἐπυνθάνοντο τὰ

7. A short time later, his father departed to God and he devoted himself more to his Heavenly Father, turning aside from the cares of the flock and from the fields, and applying himself more attentively to prayer alone and to the study of Holy Scripture. The remarkable progress of the great man in prayer is made especially clear in a story involving his mother, a significant one that will not fail to astonish the hearing of listeners. Wishing to see with her own eyes what the nightly activities of her child were, she and some other women went out to a certain place late in the evening; then, hiding herself carefully so that she could see but not be seen by anyone, she beheld a great and terrifying sight, quite impossible for the eyes to envision and the ears to comprehend, as the mother herself confirmed with oaths to the ones who have now chosen to recount these things.* For when prayer had brought this man to full contemplation of God, his feet did not touch the ground, not even a little bit, but he levitated about one cubit above the ground as if being raised up towards God.* When the mother had seen this, not once but three times, she abandoned her doubts and ceased her testing; there are also other witnesses of this wonder who did not learn of it by hearsay, but who saw him praying with their own eyes and reported it to us.*

8. Having long nourished the desire to leave the surrounding turmoil and to undertake the solitary and quiet life, he took advantage of an opportunity to withdraw to Thessaly. As he was travelling, he was captured by some soldiers who lay ambushes to catch runaway slaves and to hand them over to custody. When they saw this man who was no different from indigents and people of the lower class, they thought that he was someone's slave. They immediately took him prisoner and after arresting him, they asked their customary questions: whom he belonged to,

συνήθη, τίνος τε εἴη καὶ πόθεν καὶ ποῖ τὴν πορείαν τυγχάνει ποιούμενος· τοῦ δὲ δοῦλον μὲν ἑαυτὸν Χριστοῦ διομολογοῦντος, τῆς δὲ πορείας προσευχὴν εἶναι μόνην αἰτίαν. Ταῦτα λέγοντος καὶ μηδὲν ἕτερον προστιθέντος, ἐκεῖνοι κρύπτειν αὐτὸν τὴν δουλείαν οἰόμενοι καὶ φανερῶς αὐτοὺς παρακρούεσθαι, ἔπαιον ἐρρωμένως οὐ γλώττης ψευσαμένης, ἀλλ' ὑπονοίας μᾶλλον διαψευσθείσης ὑπέχοντα τιμωρίαν.Ἀλλ' ἐκεῖνος φιλαλήθης ὢν καὶ ἀκριβῶς μεγαλόψυχος διὰ πληγῶν ἀνάγκην ἐκστῆναι τῆς ἀληθείας καὶ δουλείαν ἑαυτοῦ καταψεύσασθαι φαῦλον ἡγεῖτο καὶ περιττῶς ἀγενές. Διὰ τοῦτο καὶ εἱρκτὴ τὸν ἅγιον μετὰ τὰς πληγὰς διεδέχετο· οὕτω τοῦ ἀντικειμένου τάχα διεκδικοῦντος ἅς ὑφίστατο παρ' ἐκείνου ἥττας τῷ προσβάλλειν θρασέως καὶ ἰσχυρῶς ἀποκρούεσθαι. Ἐπεὶ δὲ καὶ παρά τινων καλῶς εἰδότων αὐτὸν ἀναγνωρισθεὶς καὶ ὅστις εἴη καὶ οἷος μαρτυρηθεὶς ἀνείθη τῆς φυλακῆς καὶ πρὸς τοὺς οἰκείους ὑπ' αὐτῶν ἀνεσώθη, ὀνείδη καὶ διαβολὰς καὶ μέμψεις ὑπέμενε παρ' αὐτῶν πολὺ τῶν πληγῶν βαρυτέρας.

9. Ἐκεῖνος δὲ μὴ ἀγνοῶν ὅθεν αὐτῷ τὰ προσκόμματα καὶ τίς ὁ κωλύων τὰ κατὰ θεὸν αὐτοῦ διαβήματα, ὅμως οὐκ ἔλιγε τῶν τοῦ θεοῦ δεόμενος οἰκτιρμῶν εἰς πέρας αὐτῷ τὴν πρόθεσιν τῆς ψυχῆς ἀγαγεῖν. Καὶ μέντοι καὶ ἤγαγεν ὁ τοῖς ἀγαθοῖς ἀείποτε συνεργῶν. Ἦγαγε δὲ τρόπον τοιόνδε: μοναχοὶ δύο τὴν ἄνοδον ἀπὸ τῆς πρεσβυτέρας ποιούμενοι Ῥώμης, ἐπεὶ τὴν κώμην κατέλαβον, ἐξ ἧς ὁ ἅγιος ὥρμητο, ξενίζονται παρὰ τῆς ἐκείνου μητρός· οὕς αὐτὸν θεασάμενον ὁ σύντροφος παραχρῆμα πόθος εἰσῄει καὶ τὸ τοῦ θείου ἔρωτος πῦρ καθάπερ ὕλης ἐπιτηδείας τῆς ἐκείνου ψυχῆς ἐδράξατο. Ἐντυχὼν οὖν ἐδεῖτο συνοδοιπόρος αὐτοῖς γενέσθαι καὶ τοῦ ὁμοίου τυχεῖν τῶν μοναχῶν σχήματος. Οἱ δὲ τὴν μὲν πορείαν ἐπὶ τὰ Ἱεροσόλυμα ἔφησαν ποιεῖσθαι, ἀνένευον δὲ τὴν συνοδίαν καὶ τὴν τοῦ σχήματος ἄμειψιν διὰ δύο ταύτας αἰτίας· ὅτι τε νέος εἴη καὶ ἄπειρος μακρᾶς τοιαύτης ὁδοιπορίας καὶ ὅτι, γνωσθὲν τὸ πρᾶγμα τοῖς

where he came from, and where he was going.* He affirmed that he was a slave of Christ and that the single purpose of his journey was for prayer. When he said this and added nothing else, they thought that he was concealing his slavery and was patently deceiving them; they beat him severely, and he suffered punishment not for a false tongue but rather for erroneous suspicion. Since he was a lover of truth and truly great hearted, he thought it would be disgraceful and exceeding ignoble to deny the truth under the pressure of a beating and to mispresent his slavery. For this, the saint suffered imprisonment along with the beating. Perhaps our Opponent was avenging the defeats which he had received from him by beating him fiercely and brutally hitting him. But when he was recognized by some peole who knew him quite well and his identity and status were attested, he was released from prison and was restored to his family, enduring rebukes and slanders and recriminations from them much harsher than his beating.

9. He did not fail to recognize the source of the stumbling blocks in his way* and who was interfering with his progress towards God; nevertheless he did not cease to ask God's help in leading to completion what his soul intended. Indeed the One who always works for the good did so lead it. This was the manner of the guidance: two monks were making a journey from Old Rome,* and when they arrived at the saint's village they were entertained by his mother. His habitual yearning immediately seized him when he saw them, and the fire of divine love ignited his soul like dry wood. When he met them he asked if he might journey with them and acquire monks' garb similar to theirs. They said that they were travelling to Jerusalem, but they refused to allow him to accompany them or to alter his garb for these two reasons: first, he was young and had no experience with long journeys; second, if the matter became known to his parents and family, they would suffer no small punishment. But when he insisted that he was

γονεῦσιν αὐτοῦ καὶ οἰκείοις, οὐ μικρὰς ὑφέξουσιν αὐτοὶ τιμωρίας. Ὡς δὲ ξένον ἑαυτὸν ἐκεῖνος καὶ παρ' οὐδενὸς οὐμενοῦν ἀντιποιηθησόμενον ἔλεγέ τε καὶ ἔπειθε, λάθρα σὺν αὐτῷ τῆς κώμης ὑπεξελθόντες πρὸς τὰς Ἀθήνας ἔρχονται καὶ τὸν ἱερὸν ἐκεῖσε νεὼν τῆς τοῦ θεοῦ μητρὸς εἰσελθόντες καὶ προσευξάμενοι τοῦτον μὲν τῷ μοναστηρίῳ, παρ' ᾧ κατήγοντο, καταλείπουσι, τῷ καθηγουμένῳ τῆς μονῆς παραδόντες παρεγγυησάμενοί τε μετὰ μικρὸν ἀποκείραντα τῇ καλλίστῃ χορείᾳ τῶν ἀδελφῶν ἐγκρῖναι· αὐτοὶ δὲ τὴν πορείαν, ἣν καὶ προέθεντο ἐξ ἀρχῆς, ἐποιοῦντο εὐθύς.

10. Τὸν μέντοι θεῖον Λουκᾶν ὁ τῆς μονῆς προεστὼς πολλάκις μὲν ἐρωτήσας, πεῖσαι δὲ ἥκιστα δυνηθεὶς ἐκκαλύψαι ὅθεν τε εἴη καὶ πόθεν αἱ τοῦ γένους αὐτῷ πηγαί, κείρει τὴν κόμην, εἶτα καὶ τὸ τῶν μοναχῶν αὐτῷ περιβάλλει σχῆμα, τέως γοῦν τὸ τῶν εἰσαγομένων, ὅ καὶ μικρὸν οἶδε καλεῖν ἡ συνήθεια.

11. Ἡ δὲ μήτηρ (δεῖ γὰρ καὶ τὰ ἐκείνης μὴ ἀμνημόνευτα παριδεῖν· ἐπεὶ καὶ μητρὶ μέγα πένθος υἱοῦ στέρησις καὶ μᾶλλον, ὅταν καὶ τὰ τῆς χηρείας πιέζῃ κακά), οὐ φορητὴν ὅλως τὴν ἐκδημίαν τοῦ φιλτάτου λογιζομένη, θρήνοις τε ἐκόπτετο καὶ πικρῷ βέλει τῆς ἀθυμίας ἐβάλλετο καὶ οὐδ' αὐτῷ ἐγκαλεῖν τῷ δεσπότῃ πάντων ἀπείχετο, ἀλλὰ τὴν τοῦ Ἐλισσαίου χήραν ἐκείνην τοῖς πάθεσι μιμουμένη, «Οἴμοι, κύριε, ὁ μάρτυς, ἔλεγε, τῆς ἐμῆς χηρείας καὶ ἐρημίας! σὺ ἐκάκωσας τοῦ πρότερον μὲν θανατῶσαι τὸν παρὰ σοῦ μοι γάμῳ συναρμοσθέντα καὶ χηρείαν ἐμοῦ κατέκρινας· πρᾶγμα γυναικὶ πολλῷ θανάτου βαρύτερον· νῦν δὲ καὶ ὃν εἶχον εἰς κακοῦ τοσούτου παραψυχὴν ἦρας ἐξ ἐμῶν ὀφθαλμῶν καὶ οὐκ ἔχω ποῦ θεάσωμαι τὸ μόνον ἀληθὲς φέγγος τῆς ἐμῆς ἀθλίας ζωῆς· ὥστε καὶ ἡμᾶς μετὰ τοῦ προφήτου λίαν οἰκείως βοᾶν, ὅτι ««Καὶ τὸ φῶς τῶν ὀφθαλμῶν μου καὶ αὐτὸ οὐκ ἔστι μετ' ἐμοῦ.»» Πλὴν ἀλλὰ τί καὶ τὸ αἴτιον τοῦ μακρὰν ἀφ' ἡμῶν τὸν παῖδα γενέ-

a stranger and was claimed by no one, they were persuaded, and leaving the village secretly with him, they all departed for Athens. There they entered the holy church of the Mother of God,* and after praying they left him in the monastery where they were staying, entrusting him to the abbot after exacting a pledge that he would soon be tonsured* and elected to the most splendid company of the brothers. Then they continued the journey on which they had originally embarked.

10. The superior of the monastery, after interrogating the divine Luke many times but failing to persuade him to reveal where he was from and who his family was, tonsured him and then vested him with the garb of monks, at least the habit of novices which is usually called "the small."*

11. His mother's situation should not be overlooked, since the loss of a son is a great grief to a mother, all the more so when she has the misfortune to be a widow. She found the departure of her dearest one quite unbearable and was overwhelmed by sorrow and struck by the bitter arrow of despair. She did not fail to invoke the Master of all, but imitated in her sufferings the widow in the story of Elisha:* "Alas, O Lord, the witness of my widowhood and desolation," she said, "You afflicted me first with the death of the man you joined to me in marriage, and you condemned me to widowhood — for a woman a thing much more grievous than death. But now, you have taken from my sight my consolation in such misfortune, and I am not able to see the one true light of my wretched life. Thus we too must cry in the words of the prophet: 'And the light of my eyes — it also has gone from me.'* But why is the child so far from us? Surely I did not keep him from attention and devotion* to You? Surely I did not compel him to pay less attention to Your service than to our

σθαι; Μὴ ἐγὼ τῆς πρὸς σὲ σχολῆς τε καὶ προσεδρείας ἀπεῖργον αὐτόν; Μὴ τὴν σὴν λειτουργίαν περὶ ἐλαχίστου ποιεῖν τῆς πρὸς ἡμᾶς ἀσχολίας ἠνάγκαζον; Μὴ τῶν ἀΰλων τὰ ὑλικὰ ἢ τῶν μενόντων τὰ παρερχόμενα προκρίνειν αὐτὸν ἐδίδασκον; Πόθεν; ἥτις οὐ σαρκὸς μόνον, ἀλλὰ καὶ ψυχῆς εἶναι μήτηρ ἐκ πατέρων καλῶς ἐδιδάχθην καὶ τὸν παῖδα τὸ πλέον αὐτῇ νέμειν ἔργον εὐχῆς ἐποιούμην; Ἐκεῖνο δὲ μοι μόνον καταθύμιον ἦν τὸ τὸν φίλτατον βλέπειν, εἰ μὲν οἷόν τε διὰ παντός, εἰ δ' οὖν, ἀλλὰ καὶ κατά τινα περίοδον χρόνου. Ἥρκει δὲ ἡμῖν καὶ ἡ ἐκ γειτόνων ἀκοὴ τῶν αὐτοῦ καλῶν ἔργων ψυχῆς εὐφροσύνην ἐνθεῖναι καὶ διαναστῆσαι πρὸς τὴν αὐτῆς ἐπιμέλειαν. Μὴ τοίνυν, ὦ δέσποτα πάντων καὶ βασιλεῦ, ἀτιμάσῃς δάκρυα τῶν ἐμῶν ὀφθαλμῶν, ἀλλὰ θεῖναι ταῦτα ἐνώπιόν σου, ἵνα τὸ τοῦ θείου Δαβὶδ φθέγξωμαι, ««Καὶ λῦσαι τὸ βαθὺ τοῦτο σκότος τῆς ἐμῆς εὐδόκησον ἀθυμίας.»» Λύσεις δὲ οὐκ ἄλλως ἢ τὸν φίλτατον τοῖς τῆς μητρὸς πάλιν ἀποδοὺς ὀφθαλμοῖς. Οὕτω γὰρ καὶ συγκαλέσω πάντας ἐπὶ τῇ τοῦ παιδὸς ἀνευρέσει καὶ ἀνθομολογήσομαι τῇ μεγαλωσύνῃ σου καὶ αἰνέσω σε πάσας τὰς ἡμέρας τῆς ἐν σαρκὶ παροικίας μου.»

12. Οὕτω δεομένη κάμπτει τὸν φύσει χρηστὸν εἰς συμπάθειαν. Καὶ τί γίνεται; καὶ πῶς ἐκείνῳ συνέρχεται τὸ μητέρα δεινῷ πάθει βαρυνομένην ὀφθῆναι παραδόξως ἐπὶ τέκνῳ εὐφραινομένην; Ὁ νεύματι πάντα ποιῶν τῷ προεστῶτι τῆς μονῆς, ὑφ' ᾧπερ ὁ Λουκᾶς, τὸ λογικὸν τοῦ Χριστοῦ πρόβατον, ὄναρ αὐτὴν ὀφθεῖσαν παρασκευάζει πολλὰ καταβοᾶν αὐτοῦ καὶ «Τί με τὴν χήραν τετυράννηκας;» λέγειν «τί δὲ ἐπὶ τῷ ἄλγει τῶν τραυμάτων προσέθηκας τῶν ἐμῶν; τί τῆς χηρείας ὃ μόνον ἦν τῆς ἐμῆς παραμύθιον ἀσπλάγχνως ἀφείλου; τί τὸν υἱόν; τί τὸν γηροκόμον ἥρπασας τὸν ἐμόν; Ἀπόδος μοι τὸ τάχος αὐτόν· ἀπόδος τὸ φῶς, τὴν μόνην ἐλπίδα· ἐπεὶ οὐ παύσομαι οὐδαμῶς τῷ θεῷ πάντων καὶ βασιλεῖ προσέρχεσθαι καὶ σοῦ κατηγορεῖν ὡς ἠδικημένη.»

needs. Surely I did not teach him to value the material over the immaterial* or the transitory over things that endure? What is the reason for this? I was well taught by my parents to be the mother not only of flesh but also of the soul, and I hoped that my child would show greater respect for the soul. This was my only consolation: to see my dearest one always, or at least for a while yet.* What the neighbors said about his good deeds created joy in my soul and inspired me to care for it. Do not, then, O Lord and King of all, turn away from the tears of my eyes but "set them before you,"* to use the words of the divine David, and free me from this deep darkness of my despair. You can only do this by returning her dearest one into his mother's sight. Then I will call everyone together to celebrate the rediscovery of my child; I will proclaim Your greatness and I will praise You all the days I dwell in the flesh."*

12. By this request she won the sympathy of the One who is good by nature. And what was the sequel? How did it come about that this mother, so terribly burdened by her suffering, unexpectedly found herself joyfully reunited with her child? The One who controls all things by His nod* arranged that she would appear in a dream to the superior of the monastery where Luke — that sheep of Christ, but a rational one — was staying. She denounced him repeatedly and said, "Why have you tyrannized my widowhood? Why have you added to the pain of my wounds? Why have you so mercilessly taken away the one consolation of my widowhood? Why have you taken away my son? Why have you taken away the support of my old age? Give him back to me swiftly; give back my light, my only hope, for otherwise I will continue to appeal to the God and King of all and to denounce you, since I have been unjustly treated."

13. Τοιούτων ὀνείρων τὸν τῆς μονῆς ἀφηγούνενον διαταραττόντων, πρῶτα μὲν καὶ φαντασίαν ἡγεῖτο τὸ πρᾶγμα καὶ πεῖραν τοῦ δυσμενοῦς. Ὡς δὲ καὶ τὴν ἐπιοῦσαν νύκτα καὶ τὴν ἑτέραν καὶ πλειστάκις ἑώρα τὴν γυναῖκα προσιοῦσαν αὐτῷ καὶ τοιαῦτα λέγουσαν καὶ περὶ τῶν αὐτῶν ἐκθύμως διαπληκτιζομένην, ἔγνω μὴ δεῖν περιφρονεῖν ὡς ἀπάτην, ἀλλὰ θεῖον ἡγεῖσθαι τὸν ὄνειρον. Ταύτῃ τοι καὶ, γενομένης ἡμέρας, παραχρῆμα ὁ νέος μετεκαλεῖτο καὶ εἰς ὄψιν αὐτῷ παρίστατο. Ὁ δ' ἐμβριθεστέρῳ καὶ βλέμματί τε καὶ ῥήματι «Λέγε μοι σύ, ἔφη, ὅτου χάριν καὶ διὰ τί κρύπτειν ἔγνως τὰ κατὰ σέ, καίτοι παρ' ἡμῶν πρώην οὐ ῥᾳθύμως περὶ τούτων ἐπερωτώμενος; Πῶς δὲ καὶ γονεῖς ἔχειν καὶ γένος τὸ σύνολον ἀπηρνήθης; ἢ πῶς τῷ ἁγίῳ τούτῳ προσελθεῖν ἐθάρρησας σχήματι, δόλου καὶ ὑποκρίσεως ὅλως ὤν, ὡς αὐτὰ τὰ πράγματα μαρτυρεῖ; Εἰ γὰρ σὺ ἐξ ἀρχῆς ἀπεκάλυψας ὑγιῶς αὐτὰ καὶ ἐλευθερίως, οὐκ ἄν, καὶ μὴ βουλομένου σου, δῆλα κατέστη. Ἀπόστηθι τοιγαροῦν ἀφ' ἡμῶν καὶ ὅλων τῶν Ἀττικῆς ὁρίων καὶ σεαυτὸν φέρων ἀπόδος τῇ γειναμένῃ, παρ' ἧς ἐγὼ τρίτην ἄγω ταύτην νύκτα μυρίας ὑπομένων ὀχλήσεις.»

14. Τοιαῦτα τοῦ προεστῶτος τῆς μονῆς λέγοντος, ἵστατο περιδεὴς ἐκεῖνος καὶ εἰς γῆν τὰ ὄμματα βεβληκώς, οὐδὲν μὲν τὸ παράπαν φθεγγόμενος, τοῖς δάκρυσι δὲ καὶ τοῖς σχήμασι μονονουχὶ φωνὴν ἀφιεὶς καὶ φανερὸς γενόμενος βαρύνεσθαι τὸν χωρισμὸν καὶ οὐκ ἐθέλειν ἀποστῆναι τῆς ἀδελφότητος. Ὡς οὖν ἔγνω ταῦτα ὁ καθηγούμενος, ἐνδοὺς καὶ πραότερος τὴν ὀργὴν ὑπὸ τῆς πολλῆς ἐκείνου γενόμενος μετριοφροσύνης, «Ἀλλ' ἀδύνατον, ἔφη, μὴ ἐπανελθεῖν σε πρὸς τὴν μητέρα, τό γε νῦν ἔχον· οὗ γενομένου, τὸ κωλῦον οὐδὲν ἔν τινι τόπῳ ἡσυχίας ἐπιμεληθῆναί σε καὶ οὕτω τῆς ἑαυτοῦ φροντίσαι ψυχῆς. Ὡς ἔοικε γὰρ ἡ ἐκείνης εὐχὴ λίαν θεοπειθὴς καὶ ἰσχυρῶς ἐμποδίζειν τῇ σῇ δυναμένη.»

13. When such dreams disturbed the abbot of the monastery, he at first considered the matter a fantasy and a testing by the Malevolent One. But when on the following night and the next night and many other times the woman appeared and drew near to him, saying such things and fiercely berating him, he realized that he should not dismiss it as a delusion but should consider it divine. Finally, at daybreak, he summoned the youth and had him brought into his presence. With a serious demeanor he addressed him: "Tell me for what reason and why you decided to conceal your story, even though we asked you about it at the beginning in no casual way? How could you deny that you had parents or any family at all? How did you dare even to come close to this holy garb when you were full of deception and hypocrisy, as the facts show? For if at the outset you had disclosed these things in a healthy and open fashion, it would not have become known unless you wished it. Depart then from us and from all the borders of Attica and give yourself back to the person who gave you birth — and from whom, for three nights now, I have undergone ten thousand harrassments."

14. After the superior of the monastery had spoken, Luke stood up full of fear and cast his eyes to the ground. He said nothing but indicated with tears and gestures, having all but lost his voice, that the thought of separation was painful to him and that he did not want to leave the brotherhood. When the abbot realized this, he softened and moderated his wrath in response to Luke's great humility. He said, "Under the present circumstances it is quite impossible that you fail to return to your mother. Once that happens, there is nothing to prevent you from pursuing a life of quietness somewhere, and from devoting your attention to your soul. Her prayer, it seems, is exceedingly persuasive to God and able to overpower your own."

15. Ταῦτα τὸν θεῖον ἀκούσαντα Λουκᾶν, οὐδὲν μὲν ἀντειπεῖν, πάνυ συνεσταλμένον ὄντα καὶ πάντα κατὰ τὸ γεγραμμένον καταπτήσσοντα δι' εὐλάβειαν, εἰς γόνυ δὲ κλιθέντα καὶ εὐχὴν αἰτησάμενον ἐξελθεῖν καὶ ἄκοντα τοῦ μοναστηρίου καὶ αὐτίκα τὴν εἰς τὴν μητέρα ἄγουσαν βαδίσαι. Ἐπεὶ δὲ καὶ ἐντὸς ἦν οἰκίας, εὑρίσκει ταύτην ἐπὶ σποδοῦ καθημένην, ἀπρόσωπον, κατηφῆ καὶ σαφῆ τὰ σύμβολα τῆς λύπης ἐπὶ τῶν ὄψεων φέρουσαν· ἥτις, ἅμα τε αὐτὸν ἴδοι, καὶ διανέστη σύμμικτος ἡδονῇ καὶ θάμβει. Καὶ ὅρα γυναικὸς ἀρετὴν, ἵν' ἔχοις εἰπεῖν, «Ὡς ἀκόλουθον ἦν τοιοῦδε δένδρου τοιοῦτον εἶναι καὶ τὸν καρπόν.» Οὐ περιέβαλε τὸν υἱὸν ἰδοῦσα, οὐ περιεχύθη τοῖς αὐτοῦ μέλεσιν, οὐχ ὅλη γέγονε τοῦ θεάματος, ἀλλὰ δεύτερα ταῦτα θεμένη, τὸ πρῶτον εὐθὺς εἰς θεὸν ἔβλεφε καὶ ὑφοῦ τὰς χεῖρας διάρασα ἐκείνῳ τὴν χάριν διωμολόγει, δι' οὗ τὸν υἱὸν ἀπολέσασα πάλιν εὗρε καὶ εἴσω χειρῶν ἦν αὐτῇ ὁ ποθούμενος, «Εὐλογητὸς ὁ θεός, λέγουσα, ὃς οὐκ ἀπέστησε τὴν προσευχήν μου καὶ τὸ ἔλεος αὐτοῦ ἀπ' ἐμοῦ.» Καὶ οὕτω μὲν ὁ Λουκᾶς κατὰ θεοῦ θέλησιν τῇ τεκούσῃ ἀποδοθείς, ὑπηρετῶν αὐτῇ διετέλει καὶ θεραπείαν, ἥτις ἐστὶ μητρὶ παρ' υἱοῦ, πᾶσαν προσάγων.

16. Ἀλλὰ τοῦτο μῆνες μόνοι τέσσαρες εἶχον· τὸ δὲ λοιπὸν ἔρως αὐτὸν ὁ θεοῦ καὶ τῆς ἡσυχίας αὖθις ἑλών, παρεσκεύασε, πάντων ἐπιλαθόμενον, αὐτοῦ μόνου γενέσθαι, καὶ τῆς μητρὸς ἄρτι πρὸς τοῦτο μὴ ἀντειπούσης μηδ' ὀλιγωρίαν τὸ πρᾶγμα λογισαμένης· ἔγνω γὰρ ὅτι τῶν ἄλλων μὲν πάντων γονεῖς, θεὸν δὲ καὶ γονέων δεῖ προτιμᾶν. Εὐχὴν οὖν τῆς μητρὸς ἀγαθὴν ὁδηγὸν τῆς ὁδοῦ ποιησάμενος, καταλαμβάνει τὸ προρρηθὲν ὄρος ἐκεῖνο, ὅ παρὰ τῶν ἐγχωρίων ἀγροικικῶς οὕτως Ἰωάννιτζα καλούμενον ἦν· οὗ τὸ πρὸς θάλασσαν μέρος περιελθών, ἔνθα καὶ σηκὸς τῶν θαυμαστῶν αὐταδέλφων Κοσμᾶ καὶ Δαμιανοῦ (Ἀναργύρους αὐτοὺς σύνηθες ὀνομάζειν), ἐν τούτῳ τὴν ἀσκητικὴν αὐτὸς σκηνὴν καταπήγνυσιν. Οἵους δὲ

15. Hearing this, the divine Luke was silent and quite chastened and, as it is written, he "cowered piously,"* genuflected and asked for prayers. He reluctantly left the monastery and immediately set out on the road that led to his mother. On entering the house, he found her sitting in the ashes,* unkempt, downcast and showing on her face the unmistakable signs of grief. As soon as she saw* him; she stood up with mixed pleasure and astonishment. Now behold the virtue of the woman and you will say*: "How fitting that such a tree should bear such fruit!" For when she saw her son, she did not embrace him; she did not collapse in his arms; she did not become totally absorbed in gazing at him, but she postponed all of these. First, she immediately raised her eyes to God, and lifting her hands she confessed her thanks to Him, for through Him she had found again the son she had lost,* and her arms held the one for whom she yearned. She said, "Blessed be God for He has not rejected my prayer nor taken His mercy from me."* Thus by the will of God Luke was given back to the one who bore him, and he continued to look after her and to render every service that a son owes his mother.

16. But this lasted only four months, then love of God and of tranquility seized him again, and forgetting all else, he prepared to live by himself. His mother no longer opposed this nor did she consider his leaving to be neglect of filial duty, for she realized that one should honor one's parents above all others, but God above the parents. Setting out with his mother's prayers as a good guide for his journey, he came to that aforementioned mountain which the local inhabitants called in rustic fashion Ioannitza.* On the seaward side where there is the shrine of the marvelous brothers Kosmas and Damian, who are customarily called the *Anargyroi,** he pitched his ascetic tent.* What struggles and hardships he

τοὺς ἀγῶνας καὶ τοὺς πόνους ἐκεῖ καὶ τὴν πρὸς γαστέρα καὶ ὕπνον διαμάχην, μᾶλλον δὲ πρὸς τοὺς δι' αὐτῶν πολεμοῦντας ἡμᾶς σκαιοὺς δαίμονας ἐπεδείξατο, οὔτε λέγειν ἀκριβῶς δυνατὸν οὔτε λεγόντων ἀναμφίλογος ἀκολουθήσει πίστις διὰ τὴν ὑπερβολὴν τοῦ πράγματος.

17. Εἰ δὲ χρὴ καὶ ἀπὸ μικρῶν τινων συμβόλων, οἷον ἐξ ὀνύχων, φασί, τὸν λέοντα καὶ τὴν πηγὴν ἐξ ὀλίγης γεύσεως, τὸν ἄνδρα δεικνύειν, οὐδὲν χεῖρον τῇ ἐξηγήσει τῶν ἐκείνου καλῶν προσθεῖναι καὶ ταῦτα. Καί γάρ τις τῶν αὐτοῦ φοιτητῶν ἀπιστίαν ὠδινήσας καὶ τοῦτο ὑπολαβών, ὡς ὑποκρίνεται μὲν ὁ ἀνὴρ εὐχῇ καὶ ἀγρυπνίᾳ προσκεῖσθαι, ὕπνῳ δὲ τῷ πλεῖον τῆς νυκτὸς ἀναλίσκει τῷ μάλιστα μηδὲ παιδείᾳ προσσχεῖν μηδὲ τοῖς λόγοις τῶν τε θείων γραφῶν καὶ τῶν πατέρων ἐνεθισθῆναι, ὥστε καὶ ταῖς βίβλοις τούτων προσομιλεῖν δύνασθαι, ἀλλ' ἀμαθίας ἐσχάτης οὐ μακρὰν εἶναι,—τοῦτο ἐκεῖνον ὑπολαβόντα καὶ διάπειραν τοῦ πράγματος λαβεῖν ἐθελήσαντα, ὡς ἤδη νὺξ ἦν καὶ ἡ θύρα τῆς καλύβης τῷ πατρὶ κέκλειστο, ἐνεγκόντα ἑαυτὸν εἰς ἔδαφος μὲν κατακλῖναι, τῇ θύρᾳ δὲ προσερεῖσαι τὴν κεφαλήν, ἐφεστώτων αὐτῷ τῶν ὤτων, ὅπερ φασὶ γίνεσθαι ἐπὶ τῶν καὶ λίαν ἐχόντων προσεκτικῶς· οὕτω δὲ εἰς ὄρθρον παρατείναντα, εἰς τὴν ἰδίαν χωρῆσαι στρωμνήν, ἔμπλεω θαύματος ὄντα καὶ τῶν φθασάντων ἤδη τῆς ἀπιστίας λογισμῶν ἑαυτὸν ἀπολύσαντα. Ἃ δὲ καὶ μεμάθηκε πρὸς τῇ θύρᾳ ὢν εἶχεν οὕτως, ὥσπερ αὐτὸς ἐξηγήσατο μετὰ τὸν τοῦ πατρὸς θάνατον, ὅρκοις τὰ λεχθέντα φρικτοῖς πιστωσάμενος: «Κατέμαθον αὐτόν, φησί, γόνυ προσκλίνοντα τῷ ἐδάφει καὶ τὸ μέτωπον τῇ γῇ προσερείδοντα· κατὰ μίαν δὲ τῶν γονάτων κλίσιν ἡ τοῦ τελώνου αὐτῷ φωνὴ ἐπῄδετο· εἶθ' οὕτως οἱονεὶ διαθερμανθέντα πυκνοτέρᾳ χρῆσθαι τῶν γονάτων τῇ κλίσει· παρατεῖναι δὲ εἰς τοσοῦτον ἄχρι, τῆς ἰσχύος αὐτῷ τοῦ σώματος ἐκδαπανηθείσης (οὐδὲ γὰρ ἠδύνατο συνυπουργεῖν τῇ προθυμίᾳ τοῦ πνεύματος), καταπεσεῖν ὕπτιον ἐπὶ πολύ τε ἀκίνητον

underwent there! What battles against the belly and sleep, or rather against those malevolent demons who wage war on us through them! It is impossible precisely to describe these struggles, and, if one could, unquestioning belief would not follow because of their extreme nature.

17. If it is feasible even from certain small tokens to show what sort of man he was — as they say, a lion from his claws and a spring from a little taste* — it will not hurt to add the following accounts to the narration of his fine deeds.

One of those who occasionally visited him* assumed, in the pangs of disbelief, that the man pretended to devote himself to prayers and vigils while he actually expended the greater part of the night in sleep, and that he did not apply himself to learning nor become acquainted with the words of Holy Scripture and of the Fathers and become conversant with their books, and that he was not far from total ignorance. Acting on this assumption and wishing to get some proof, he went one night to the door of the father's hut which was closed. He drew near, lay down on the ground, and pressed his head to the door, with his ears "standing up"* — a thing which, they say, happens to those who pay too close attention. After remaining stretched out like this until dawn, he returned to his own mattress filled with wonder and freed from his earlier disbelief.

That is what he learned when he was at that door, as he himself related after the death of the father, and he confirmed what he said with awe inspiring oaths. He said, "I discovered him genuflecting and pressing his forehead to the earth. At one genuflection, the voice of the Tax Collector* sang out for him. Then as he became more fervent, he genuflected more frequently; he persisted to such an extent that when the strength of his body was expended (for it was not possible to keep up with the zeal of the spirit) he fell prostrate and remained immobile for a long time. But even then it was clear that he was not giving in to laxness or yielding to sleep, for he raised his hands up high along with

διαμένειν· ἀλλὰ καὶ οὕτως ἐνεργὸν εἶναι οὐ ῥᾳθυμίᾳ ὑφιέντα, οὐχ ὕπνῳ ἐνδεδωκότα, ὑψοῦ δὲ τὰς χεῖρας ἔχοντα μετὰ τῶν ὀφθαλμῶν τοῦ σώματός τε καὶ τῆς ψυχῆς καὶ τοῦτο, ὃ σύνηθες, «Κύριε ἐλέησον» ἐν ἐκτενείᾳ πάσῃ φθεγγόμενον· εἶτα, τοῦ σώματος αὐτῷ μικρὸν ἀνεθέντος, ἀνίστατο πάλιν ὄρθιος καὶ προσευχῇ ἑαυτὸν ἐδίδου ἄχρι καὶ εἰς ἡμέρας αὐγάς.»

18. Μαρτύριον καὶ τοῦτο τῶν ἀδήλων τοῦ ἀνδρὸς ἀγώνων καὶ τοῦ θερμοῦ περὶ τὴν ἡσυχίαν αὐτοῦ ἔρωτος· παρέβαλε πρός τινα τῶν συνήθων αὐτῷ ποτε (σπουδαῖος δὲ οὗτος καὶ ποίμνης φιλοθέων ἀνδρῶν ἐξηγούμενος)· ὡς δὲ τρίτην ἡμέραν αὐτῷ συνδιήγαγε, πόθος αὐτὸν ὁ τῆς καλύβης καὶ τῆς ἡσυχίας ἐλάμβανε καὶ ἠξίου τὴν ἀναχώρησιν· ὁ δὲ προεστὼς οὐκ ἐδίδου (πόθος γὰρ αὐτὸν ὁ τοῦ ἀνδρὸς εἶχε) καὶ οὐκ ἠνείχετο τὴν διάζευξιν, ἐπεὶ καὶ δριμεῖς τῶν κατὰ θεὸν φιλούντων οἱ πόθοι καὶ τῶν φυσικῶν ἰσχυρότεροι. Ὡς δὲ αὐτὸς οὐ μεθίει, ἀλλ' ἀπήτει φανερῶς τὴν ἐπάνοδον, ὁ προεστώς, ἐπεὶ καὶ ἀφορμῆς ἐδράξατο, ἑορτῆς τινος ἐκ γειτόνων οὔσης, τραχύτερόν πως, ἅτε δὴ καὶ τοῦ πόθου τὴν ψυχὴν ὑποθήγοντος, «Μέχρι τίνος, φησίν, οὕτως ἀγροικικῶς ἐνστήσῃ καὶ τὴν ἐρημίαν τῆς ἐκκλησιαστικῆς συνάξεως προτιμήσεις καὶ ταῦτα πανδήμου ἑορτῆς ἐπὶ θύραις οὔσης, ἧς τὰς ἱερουργίας ζημιωθεὶς τὴν μεγίστην ἐποίσεις σεαυτῷ ζημίαν;» Πρὸς ταῦτα ὁ θεοφόρος μετὰ τῆς φίλης αὐτῷ καὶ μακαρίας ἁπλότητος (δεῖ δὲ μὴ τοῖς νοήμασιν ἁπλῶς, ἀλλὰ καὶ τοῖς ῥήμασιν αὐτοῖς ἐκείνης τῆς καλῆς χρήσασθαι γλώττης ὅσον εἰς ἀρχῆς ἀπολογίαν), «Διδάσκαλε ἀγαθέ, ποιμὴν εὐλογημένε, καλῶς κελεύεις. Ἀλλ' οἱ κανόνες δῆλαδὴ καὶ τὰ ἀναγνώσματα, εἴ γε προσεκτέον αὐτοῖς, ἥ τε ἐκκλησιαστικὴ πᾶσα ἀκολουθία πρὸς τί φέρουσι καὶ τὶς ἐκείνοις σκοπός;» Ἠπόρησε τούτων ἀκούσας ὁ τῆς μονῆς προεστὼς καὶ ἀπολογίαν ἔσχεν ἀτεχνῶς οὐδεμίαν. Ὁ δὲ τήν ἀπορίαν ὥσπερ ἐπιλυόμενος, «Πάντως, ἔφη μετὰ τῆς ἴσης ἁπλότητος, διδάσκαλε ἀγαθέ, ποιμὴν εὐλογημένε, καὶ ψαλμῳ-

the eyes of his body and soul* and said the familiar Kyrie Eleison with total devotion. Then when his body had had time to relax a little, he stood upright again and dedicated himself to prayer until the dawn of the day."

18. Another account attests the hidden struggles of this man* and his fervent desire for tranquility. He once went to see an associate, a worthy person and the leader of a flock of God-loving men.* After three days he was overcome with a yearning for his hut and for tranquillity and asked to return. But the leader would not allow this, because a yearning for the man had seized him, and he could not bear the separation, since the yearnings* of those who love in God's fashion are powerful, and stronger than those that derive from nature. But when he persisted and openly asked to return, the leader took advantage of the opportunity presented by a sacred festival that was being held in the neighborhood. He said rather harshly, since yearning* whetted his soul: "How long will you so boorishly resist and prefer solitude to the communal life of the church? Even though this festival of all the people is right at hand, you punish yourself most severely and refuse to take part in this holy celebration."

The inspired one replied with his accustomed and blessed simplicity (for one should record not simply the thoughts but also the words of that good tongue) as if beginning a speech of defense: "O good teacher and blessed shepherd, your advice is good, but if one considers the canons and the readings and the entire ecclesiastical service, to what do they contribute and what is their purpose?" The abbot of the monastery hearing these things did not know how to respond and had absolutely no reply. But as if resolving this problem, Luke said with the same simplicity: "Good teacher and blessed shepherd, psalms, readings, and all the rest of the service lead and conduct those who are sincere to the fear of God, as you yourself teach. But does the man who

δίαι καὶ ἀναγνώσεις καὶ σύναξις ἄλλη πᾶσα πρὸς θεοῦ φόβον, ὥσπερ αὐτὸς διδάσκεις, ὁδηγοῦσί τε καὶ ἀνάγουσι τοὺς σπουδαίους. Ὁ τοίνυν αὐτὸν ἐκεῖνον εἰς καρδίαν ἔχειν ἐσπουδακὼς ἆρα τούτων, ὧν λέγεις, χρείαν ἔχει τινά;» Ἐπεὶ ταῦτα ἐκεῖνος ἤκουσε, μεγάλως θαυμάσας αὐτὸν τῆς ἀπολογίας, οὐκέτι ἐπισχεῖν ηὐδόκησεν ὅλως, ἀλλ' ἀνῆκεν εὐθὺς εἰς τὴν ἰδίαν ἀφικέσθαι σκηνήν.

19. Παράδεισος τῷ μεγάλῳ φιλοκαλεῖται σμικρὸς ἅμα μὲν ἐκείνῳ περὶ τὴν ἐργασίαν πόνους ὀρέγειν σωματικούς, ἅμα δὲ καὶ τοῖς προσιοῦσι μὴ χρείαν μόνην εἰς βρῶσιν, ἀλλὰ καὶ χάριν εἰς ὅρασιν ἱκανὴν παρέχειν· ἦν γὰρ φυτοῖς τε πᾶσι κομῶν καὶ λαχάνων εἴδει παντοδαπεῖ κατάφυτος. Ὅτι δὲ μὴ χάριν οἰκείου κέρδους ἢ ὠφελείας τὸ ἐπιτήδευμα, ἀλλὰ τῆς τῶν πλησίον χρείας καὶ θεραπείας, τοῦτο σύμβολον ἀκριβές· οὐδὲ γὰρ ἐφάνη τούτων οὐδέποτε πωλήσας οὐδέν, παρέχων δὲ μάλα προθύμως τοῖς ἐκάστοτε παραβάλλουσιν· ἔστι δ' ὅτε καὶ φέρων αὐτὸς ἢ ὄνῳ ἐπιτιθεὶς εἰς τοὺς πλησίον ἀπῄει ἀγρούς, εἶτα λεληθότως εἰς τὸ μέσον ἀφεὶς ἐπανῄει. Οὕτως ἰδίοις πόνοις ὠφελείας ἦν χορηγῶν ἑτέροις, καὶ ταῦτα μηδὲν ἀκριβολογούμενος εἰς τὴν εὐποιΐαν, ἀλλὰ τὸ τοῦ Ἡσαΐου ἀναιρῶν «σύνδεσμον καὶ χειροτονίαν» καὶ κοινὸν πᾶσι προτιθεὶς τὸ φιλάνθρωπον.Ταύτας αὐτοῦ τὰς ἐν τῷ κήπῳ φιλοκαλίας ἔλαφοι τῶν ὀρέων ἐξαλλόμενοι κἀκεῖ προσφοιτῶντες, τοῦτο μὲν ἐλυμαίνοντο, τοῦτο δὲ καὶ ὕβριζον τοῖς ποσίν, οὓς ὁ θεῖος ἀνὴρ ὁτὲ μὲν λίθοις, ὁτὲ δὲ καὶ βοαῖς ἀπεσόβει. Ὡς δὲ πολλάκις ὁ μὲν ἀπήλαυνεν, οἱ δὲ ἐπανήρχοντο καὶ τοῦτο ποιοῦντες τῆς ὁρμῆς οὐχ ὑφίεσαν, ἔνθους ὥσπερ γενόμενος ὁ γενναῖος ἠρέμα πρὸς ἕνα τούτων, ὃς καὶ ὑπερέχειν ἐδόκει τοὺς ἄλλους, καθάπερ λογικῷ τινι συνδιαλεγόμενος, «Τίνος χάριν ἀδικεῖτέ με, φησί, καὶ τοὺς ἐμοὺς λυμαίνεσθε πόνους, ἐμοῦ μηδ' ὁτιοῦν ὑμᾶς ἀδικοῦντος; Μιᾶς ὑπουργοὶ δεσποτείας ἐσμέν· ἑνὸς θεοῦ ποιήματα καθεστήκαμεν· ἐῶ λέγει ὅτι, κατὰ θείαν εἰκόνα πρὸς

sincerely has that fear in his heart have any need for the things about which you are speaking?'' On hearing his reply he marveled greatly and no longer wished to detain him, and allowed him immediately to return to his own dwelling.*

19. The great man cultivated a small ''paradise''* to provide himself with manual labor and visitors with adequate food and with ample delight to the eyes, for it was planted with all plants and every variety of greens and vegetables. It was clear that its cultivation was not for his own profit or benefit, but for the needs and help of those nearby, for he never sold any of this produce but eagerly gave it away whenever he encountered anyone. Sometimes he carried the produce, or put it upon an ass, and went into the neighboring fields, and leaving it there departed without attracting any attention. Thus by his own labors he served the needs of others, and in so doing did not tally up his good deeds, in the words of Isaiah, he ''did away with the yoke and the pointing of the finger''* and shared his generosity with all.

Light-footed deer often came down from the mountains and spoiled the loveliness of the garden, ruining it and trampling it with their feet. The divine man frightened them away, sometimes with stones and other times with shouts. He drove them off repeatedly but they kept coming back and would not give up their assaults. Finally, the noble man, as if inspired, addressed one of them who seemed to surpass the others, as if conversing with a rational being:* ''Why do you do me an injustice and spoil the fruit of my labors when I have never done you any wrong? We are the servants of a single Master; we exist as the creations of one God. I pass over the fact that since I alone have been created in the divine image,* I have power over all things. By His orders, then, you will not leave this place, but will here pay the punishment that your injustice merits.'' Thus the great man spoke and the deer,

τὸ εἶναι μόνος ἐγὼ παραχθείς, κατὰ πάντων ἔχω τὴν ἐξουσίαν. Ὑπ' αὐτοῦ τοίνυν ἐγκελευόμενος, οὐ παρελεύσῃ τὸν τόπον, ἀλλὰ τὴν ἀξίαν αὐτόθι τῆς ἀδικίας εἰσπραχθείσῃ δίκην.» Ἔφη ὁ μέγας· κἀκεῖνος ὥσπερ ὑπὸ βέλους πληγεὶς εὐθύς τε εἰς γῆν κατεβλήθη καὶ ἀκίνητος ἦν. Τοῦτο θηρευταί τινες ἐκ μακροῦ θεασάμενοι, ὡς ἐπί τι ἔρμαιον αὐτίκα ἐχώρουν καὶ πρὸς σφαγήν ἡδέως αὐτὸν εἵλκον. Ἀλλ' οὐ καλὸν τοῦτο τοῖς ἡμέροις ἔδοξεν ὀφθαλμοῖς, ἀλλ' ἅμα τε εἶδε καὶ ἔλεος αὐτὸν ἐλάμβανε τοῦ κειμένου. Παρελθὼν οὖν εἰς μέσους, πράως αὐτοὺς ὑπῆει καὶ ἀπεῖργε τοῦ ἐγχειρήματος, «Ἀδελφοί, λέγων, οὐδὲν κοινὸν ὑμῖν τε καὶ τῷ ἀθλίῳ τούτῳ ἐλάφῳ· οὔτε γὰρ πόνος, οὐ δρόμος, οὐκ ἄλλο τι τῶν θηρατικῶν προβληθὲν εὐλόγως ὑμᾶς κινοῦσι πρὸς τὴν τούτου σφαγήν. Δῆλον οὖν ὡς ἐλέους δεῖται μᾶλλον καὶ βοηθείας ὑπ' ἀσθενείας καταπεσών.» Οὕτως εἰπών, δυσώπει τοὺς ἄνδρας, ἐκπλαγέντας αὐτὸν τῆς πολλῆς ἡμερότητος καὶ τῆς συμπαθείας. Εἶτα καὶ βοηθοῖς αὐτοῖς χρησάμενος ἀνίστησί τε τὸν ἔλαφον καὶ ἀφίησιν· ἀπίασι δὲ καὶ αὐτοὶ θηραθέντες μᾶλλον ὑπὸ χρηστότητος ἢ θηράσαντες.

20. Οὐδὲ τοῦτο μνήμης ἐκτὸς παριδεῖν ἄξιον, ὅτι πόνοις τοσούτοις διηνεκῶς τὸ σῶμα κατεργαζόμενος, ἀγρυπνίας ἀνενδότῳ βίᾳ καὶ βρωμάτων ἐνδείᾳ (κριθίνῳ γὰρ ἄρτῳ καὶ ὕδατι μόνοις ἐχρῆτο καὶ τούτοις πεφυλαγμένως λίαν καὶ ἐνδεῶς, ἔστι δ' ὅτε καὶ λαχάνοις καὶ ὀσπρίοις τοῖς, ὡς εἰκός, παρεμπίπτουσιν, ὥσπερ ἤδη καὶ ὁ λόγος φθάσας ἐδήλωσε), ψύχει τε πηγνύμενος καὶ καύσωνι συμφλεγόμενος, πρὸς δὲ καὶ σμήνει φθειρῶν ἀδιαπαύστως τρυχόμενος, ἵνα μὴ τἆλλα λέγω, τὰς ἀμέτρους τῶν γονάτων κλίσεις, τὰς παννύχους στάσεις, τὴν ἄφιλον ἐρημίαν, ἣ καὶ αὐτὴ πολλάκις τραχύνειν οἶδε καὶ τὸ ἦθος πικρότερον τῆς ψυχῆς ποιεῖν,—τοσούτοις οὖν ἐκεῖνος στενούμενός τε καὶ σκληρυνόμενος, ὅμως οὐδενὶ οὐδέποτε σκυθρωπὸς καὶ δύσκολος ὤφθη, ἀλλὰ πολλῷ πλέον τῶν ἀνέσει καὶ κώμοις καὶ τραπέζαις ἑκάστοτε γαννυμένων φαιδρό-

as if struck by a weapon, immediately fell upon the ground motionless. Seeing this from afar, some hunters immediately approached as if to some windfall and merrily proceeded to drag the deer off for slaughter. But this did not seem right to his gentle eyes, for as he watched, pity for the fallen one seized him. He went over to them, reproached them gently, and restrained them from their undertaking, saying, "Brethren, you have no claim to this pitiful deer, for neither labor nor the chase nor any other form of hunting has given you the right to slaughter this animal. Clearly he instead deserves mercy and help since he has fallen down from weakness." Speaking in this way, he put to shame the men, who were overwhelmed by his great gentleness and compassion. Then with their help he raised up the deer and let him go, while they withdrew, captivated by his goodness rather than having themselves become captors.

20. Nor should this be allowed to pass from memory: he continuously afflicted his body with heavy labor, with the unremitting hardship of vigils and with fasting. He consumed only barley bread and water, and these very sparingly and abstemiously, and sometimes vegetables and those legumes which happened to be available, as this account has already made clear.* He was frozen by cold and scorched by burning heat and, in addition, unceasingly consumed by an infestation of lice. Let me pass over the other things, the countless genuflections, the times he remained standing all night and the unsocial life of the wilderness which often makes a person hard and the disposition of the soul quite bitter. In the midst of such confinement and self-hardening, he never appeared angry in his countenance or short-tempered, but much more gracious than those constantly enjoying relaxation and revels and dining. He was exceedingly cheerful and hospitable to those he encountered

τερος καὶ τοῖς παραβάλλουσι καὶ ξενιζομένοις ἱλαρὸς οὐχ ἥκιστα καὶ εὐτράπεζος, τοῖς σωματικοῖς ἅμα καὶ πνευματικοῖς ἐδέσμασι, πολλάκις καὶ τοῖς πρὸς ἡδονήν, αὐτοὺς ἑστιῶν μέχρι κόρου, κἂν οὐδὲν ἕτερον ἢ προσῆν ἢ ἠλπίζετο, βρώματος ἢ πορισμοῦ μὴ φειδόμενος. Ἔκρινε γὰρ λίαν ἀσφαλῶς καὶ λελογισμένως· εἰ ὁ θεὸς ἐν ὄρεσι χόρτον ἐξανατέλλει καὶ χλόην τῇ δουλείᾳ τῶν ἀνθρώπων, εἰ ἑτοιμάζει τῇ γῇ ὑετόν, εἰ τοῖς κτήνεσι καὶ τοῖς νεοσσοῖς τῶν κοράκων τροφὴν χορηγεῖ, πῶς ἂν τοὺς ἀδιαπαύστως αὐτόν, τὸ τοῦ θείου φάναι Δαβίδ, ἐπικαλουμένους ἐν ἀληθείᾳ ἐκτὸς ἐάσῃ προνοίας;

21. Ἐπεὶ δὲ καὶ τῆς τοῦ θείου καὶ μεγάλου σχήματος τελειωτικῆς χάριτος οὔπω τετυχηκὼς ἦν καὶ πολλὴν ὤδινεν αὐτοῦ τὴν ἐπιθυμίαν, ἀξιοῦται καὶ τούτου κατὰ τὴν τοῦ ἀγαθοῦ πρόνοιαν. Ἀξιοῦται δὲ οὕτως: μοναχοὶ δύο πολιᾷ κοσμούμενοι γήρως, ἀρετῇ δὲ μᾶλλον κοσμοῦντες καὶ τὴν πολιάν, τὴν πρὸς τὴν πρεσβυτέραν Ῥώμην πορείαν ποιούμενοι, ὥσπερ ἐξ ἀποστολῆς τινος πρὸς αὐτὸν φοιτῶσιν, οὓς ἐκεῖνος καλῶς καὶ φιλοφρόνως ξενίσας, εἶτα καὶ τὰ τῆς γνώμης αὐτοῖς κοινοῦται καὶ λίαν περὶ τοῦ πράγματος θερμῶς ἀξιοῖ· οἱ δὲ (καὶ γὰρ ἄξιον τῆς τούτου ὑποδοχῆς τὸ σκεῦος ἑώρων) οὐδὲν ἔμελλον, ἀλλὰ τὰ νενομισμένα κατὰ σπουδὴν ἐπ' αὐτῷ δράσαντες, τὸ ἀποστολικὸν αὐτὸν καὶ μακάριον ἐνδύουσι σχῆμα καὶ τῆς στενῆς τε καὶ τεθλιμμένης ὁδοῦ εἴτ' οὖν τῆς πρὸς ζωὴν φερούσης τὰ σύμβολα περιβάλλουσι· μᾶλλον δὲ, ὃ τοῖς ἔργοις ἐκεῖνος πρότερον ἦν, τοῦτο δὴ καὶ διὰ τοῦ σχήματος δεικνύουσιν ὕστερον. Πᾶσιν οὖν τὸ γεγονὸς εὐφροσύνης κατέστη πρόξενον θεῷ, ἀγγέλοις, ἀνθρώποις, ἑνὶ μόνῳ λύπης ἅμα καὶ δέους αἴτιον, τῷ δυσμενεῖ πάντων καὶ πολεμίῳ· ἑώρα γὰρ νεόλεκτον στρατιώτην Χριστοῦ καὶ ἀληθῶς ἀξιόμαχον τὴν τοῦ ἀγαθοῦ πνεύματος ἐνδυσάμενον πανοπλίαν, μάλα τε γενναῖον καὶ ἀνδρικὸν πνέοντα καὶ θερμότερον ἤδη κατ' ἐκείνου παρατατόμενον.

and entertained with both physical and spiritual nourishment. Many times he entertained them to their pleasure until they were fully satisfied, not sparing food or provision, even if no more supplies were at hand or were expected. For he reasoned in a very consistent and logical manner: if God "causes grass to spring up on the mountains and green herbs for the service of men," if He "provides rain for the earth," if He "gives to cattle their food and to the young ravens," how could he, in truth, leave out of his concern "those ceaselessly calling upon him," to use the words of the divine David?*

21. Since he had not yet attained the perfecting grace of the divine and great monastic habit but was tormented by his great desire for it, he was deemed worthy of this too by the providential care of the Good One. He was deemed worthy in this way: two monks distinguished with the gray of old age but whose virtue brought all the more distinction to their gray hair were travelling to Old Rome,* and came to him as if divinely guided. After offering them entertainment and hospitality he then told them of his desire and asked quite fervently about it. Since they saw the vessel was worthy of being filled,* they did not delay, but with all speed performed the customary rites, investing him with the apostolic and blessed habit* and bestowing on him the symbols of the straight and narrow road* that leads to life, or rather, what he had already become through his deeds they now made manifest through his habit. What took place was a source of joy to all — to God, to the angels and to men. But for one alone it was a cause simultaneously of grief and of fear, to him who is hostile and the Enemy of all! For he saw this newly recruited soldier of Christ, one truly worthy of the battle, putting on the whole armor* of the Good Spirit with nobility and courage, fervently taking his place in the ranks against him.

22. Ἀλλ' ὃ καὶ περὶ τοὺς τοῦ εὐαγοῦς τούτου πράγματος τελεσιουργούς, τοὺς μοναχοὺς λέγω, θαυματουργεῖται, λέξω. Ἐτρέφοντο μὲν γὰρ ἐκεῖνοι, ἀλλὰ τοῖς ἀναγκαίοις παρὰ τῷ μεγάλῳ Λουκᾷ· οὐδὲν δὲ ὑπῆν ἄξιον τῆς αὐτοῦ φιλοτίμου γνώμης καὶ προαιρέσεως, καὶ μάλιστα πρὸς δαιτυμόνας τοιούτους καὶ ἀγαθοῦ τοιούτου προξένους. Τί οὖν «ὁ δεξιὰν ἀνοίγων πλουσίαν καὶ πᾶν ζῷον πληρῶν εὐδοκίας;» Ἐκάθηντο μὲν οὗτοι πρὸς τῷ αἰγιαλῷ, τοῦ ἡλίου ἤδη τὴν ἀκτῖνα καθαρὰν διατείναντος, καὶ ταῖς πραείαις τῶν κυμάτων αὔραις ἠτένιζον καὶ τέρψιν οὕτως οἰκείαν τὸ θέαμα ἐποιοῦντο· ἰχθὺς δὲ μέγας εὐθύς, ἐπὶ πολὺ τοῦ ἀέρος ἀρθείς, πρὸ τῶν ποδῶν αὐτῶν ἔκειτο, σπέρων ἥδιστα καὶ ἀλλόμενος καὶ ὡσπερεὶ τοὺς παρόντας εἰς τὴν ἑαυτοῦ παρασκευὴν ἐκκαλούμενος. Οἱ μὲν οὖν ηὐχαρίστουν τῷ κηδεμόνι καὶ τῆς τροφῆς χορηγῷ καὶ τῆς προνοίας αὐτὸν ἐθαύμαζον.

23. Τῷ δὲ καθάπερ οὐκ ἀρκοῦντος εἰς χορηγίαν τοῦ προλαβόντος, καὶ ἄλλον ἐπ' αὐτῷ πέμπειν ἐδόκει· καὶ παραχρῆμα πάλιν ἕτερος, οὐδὲν εἰς μέγεθος τοῦ προτέρου λειπόμενος, τὰς θαλαττίους διαίτας ἀπολιπών, εἰς γῆν ὡς τάχος ἐξέθορεν, ἅμα μὲν εἰς εὐχαριστίαν καὶ ἔτι κινῶν τοὺς ἑστιωμένους, ἅμα δὲ καὶ πρὸς τὴν ἰδίαν ἐπισπεύδων ἑτοιμασίαν. Ἆρα φαίη ἄν τις τῶν εὐσεβῶν καὶ τὰ τῆς θείας γραφῆς εἰδότων λείπεσθαί τι τὸ παρὸν τοῦ περὶ τὸν Ἠλίαν θαύματος καὶ τῆς θαυμαστῆς ἐκείνης διὰ κόρακος χορηγίας; Οὕτω μὲν οὖν τοῖς μοναχοῖς δῆλον γέγονεν οἷος ἐκεῖνος καὶ οὕτως ὠφεληθέντες μᾶλλον ἢ ὠφελήσαντες ἀπεχώρουν. Ὁ δὲ καθάπερ τῷ σημείῳ τῶν ὅπλων εἰς τὰς πρώτας τῶν παρατάξεων ἐγγραφεὶς καὶ μείζονας νῦν ἢ τὸ πρότερον τοὺς ἀγῶνας ὀφείλων, μείζονας δῆλαδὴ καὶ τοὺς πόνους καὶ τὴν πρὸς τοὺς ἐχθροὺς ἀσφάλειαν ἐπεδείκνυτο, νηστείᾳ προστιθεὶς νηστείαν καὶ δακρύοις δάκρυα, τοῦ ὕπνου τε μᾶλλον καὶ σωματικῆς πάσης ἐκχωρῶν παρακλήσεως, εὐχῇ τε μακροτέρᾳ καὶ θερμοτέρᾳ καὶ τῇ γαλήνῃ

22. Now I will relate the miracle that occurred concerning those who had officiated in this righteous matter, namely the monks. For the great Luke offered them food, but only meager rations; he had nothing to match his gratitude and high intentions, especially for guests who were the source of such a great service to him. What now did "the One who opens His rich right hand and fills every living thing with pleasure" do?* They were sitting by the seashore as the sun was stretching out its pure rays, gazing intently as the gentle breezes ruffled the waves and taking great pleasure at the sight. Suddenly a large fish jumped high in the air and landed there before their feet gasping for breath. It brought them great pleasure, as he flipped about and, as it were, invited those present to serve him up. They immediately gave thanks to their Protector and the Provider of the food and marveled at His providential care.

23. As if the first catch were not sufficient for their nourishment, it seemed best to Him to send another as well, and instantly another fish, no smaller than the first, left its watery habitat and swiftly leapt onto the land. His movements encouraged the banqueters simultaneously to give thanks and to prepare their meal. Now would some pious person who knows Holy Scripture say that this miracle was less than Elijah's miraculous feeding by a raven?* At this point it became clear to the monks what sort of person he was, and so, more helped than helping, they departed.

As if he had acquired the blazon on his armor, he advanced into the first ranks. Greater engagements were expected now than before, and greater too were the efforts and the confidence he demonstrated against the enemy. He added fasting to fasting and tears to tears, depriving himself increasingly of sleep and all bodily comforts, and he pursued longer and more fervent prayer and the lasting calm of tranquility. As a result he received great support from God — the great grace of healing. In addition he enjoyed the gifts of knowing what had passed and what was to come, and

τῆς ἡσυχίας μονιμωτέρᾳ χρώμενος· δι' ὧν πολλὴν μὲν τὴν παρὰ τοῦ θεοῦ ῥοπὴν ἔσχε, πολλῆς δὲ καὶ τῆς τῶν ἰαμάτων χάριτος, πρὸς δὲ καὶ τῆς τῶν παρελθόντων τε καὶ μελλόντων, ἀλλὰ καὶ τῆς τῶν ἐνεστώτων μέν, λανθανόντων δὲ κατετρύφησε γνώσεως.

24. Ἀμέλει καὶ τὴν Σκυθικὴν λόγχην, ἣ κατὰ πάσης ἐχώρησε τῆς ἠπείρου καὶ μικροῦ πᾶσαν πανωλεθρίᾳ παρέδωκε, πολλαῖς πρότερον προεῖπεν ἡμέραις· οὐ σαφῶς ἐκεῖνος (πῶς γάρ, ἐνδόξου τοῦ πράγματος ὄντος, ὁ τὴν δόξαν ἀκριβῶς ἐκκλίνων;), ἀλλὰ παραβολικῶς τε καὶ δι' αἰνιγμάτων. Καὶ περὶ τούτου ἄλλοις μὲν ἄλλα τῆς μακαρίας γλώττης τὰ προμηνύματα· ἕτεροι δὲ τοῦτο ἀκοῦσαί φασιν, «Ἑλλὰς ἐλαθήσεται καὶ Πελοπόννησος πολεμηθήσεται.»

25. Ἦν δὲ καὶ ἡ τῆς σκηνῆς ἐπιτήδευσις τῷ θείῳ Λουκᾷ οὐ φυλακῆς χάριν καὶ ἀποθέσεως περιττῶν τινων καὶ ὑπὲρ τὴν χρείαν (πῶς γάρ, ᾧτινι μὴ πλέον ἄλλο τοῦ σώματος ἦν;), ἀλλ' εἰς φυλακὴν ἀτεχνῶς καὶ ἐπίκρυψιν πόνων καὶ καμάτων καὶ κρυφίων καὶ ὧν θεὸν ἔχειν μόνον ἠβούλετο μάρτυρα. Ὄρυγμα δέ τι μικρὸν ἐπίμηκες ἐν τῇδε τῇ σκηνῇ δράσας, ἐν τούτῳ καθαπερεὶ τάφῳ τινὶ κατεκλίνετο, τὴν τοῦ θανάτου μνήμην ἄσβεστον ἔχειν ἑαυτῷ μηχανώμενος. Εἶτα μικρόν τι τοῦ ὕπνου παραγευόμενος, εὐθὺς ἀνεπήδα καὶ τῷ Δαβὶδ συνεφθέγγετο, «Προέφθασα ἐν ἀωρίᾳ καὶ ἐκέκραξα»· καὶ αὖθις, «Προέφθασαν οἱ ὀφθαλμοί μου πρὸς ὄρθρον τοῦ μελετᾶν τὰ λόγιά σου.»

26. Τὸν δὲ τῆς χρηστότητος ἐκεῖνον βυθὸν πῶς ἄν τις καὶ διέλθοι ῥᾳδίως, κἂν μέτριά τινα φθάσας ὁ λόγος ἐδήλωσεν; Οὐ μόνον γὰρ ἐπ' ἀνθρώπους, ἀλλὰ καὶ κτηνῶν ἄχρι καὶ πετεινῶν, ἵνα μὴ καὶ ἑρπετῶν εἴποιμι (ἔστι γάρ τι καὶ τοιοῦτον ἐκείνου), τὴν εὐεργεσίαν ἐξέτεινε. Δύο γὰρ ὄφεις κατακλείστους

also what was present but hidden.

24. He foretold many days in advance the coming of the Scythian spearhead which swept across all the mainland and caused almost total destruction;* he did not do this explicitly (how could he when the prediction would have given him such glory and glory was precisely what he was avoiding), but through parables and riddles. Some people received different advance indications from his blessed tongue, but others say they heard this: "Hellas, will be smitten and the Peloponnese will see war."

25. The divine Luke arranged his dwelling not for the vigilant hoarding of possessions that were lavish and unnecessary (for how could this be with someone who had nothing beyond his own body), but for his personal vigilance and to hide his struggles, labors and those secret things of which he wanted God alone as witness. He dug out a small oblong space there and lay down in it as if in a tomb, arranging in this way to have an unquenchable reminder of death. Then, after enjoying a little sleep, he suddenly leapt up and said in the words of David: "I arose before dawn and cried for help," and also, "my eyes awoke at dawn to meditate upon your promises."*

26. How could one express the extent of his goodness, even if the preceding account has revealed some modest examples of it? For his good deeds were for the benefit not only of human beings but also of cattle and birds, not to mention reptiles — there is even an example of this: for a long time he cared for and fed two snakes that he kept confined, perhaps wishing to extend without

θάλπων ἦν καὶ τρέφων ἄχρι πολλοῦ, τὴν ἐντολὴν ἴσως ἁπλοϊκώτερον, τὸ «τοὺς κακῶς δρῶντας εὖ ποιεῖν», καὶ μέχρι τῶν τοιούτων ἐκτεῖναι βουλόμενος, κἂν μηδὲν ἐκεῖνος παρ' αὐτῶν ὅλως ὑπέστη κακόν. Πολλάκις μὲν οὖν καὶ τοῖς τοῦ ἀγροῦ στρουθίοις ἐφάνη διαμεριμνήσας τὸ σιτηρέσιον. Οὕτως ἀνὴρ ἐκεῖνος χρηστός, «οἰκτείρων ἀεὶ καὶ κιχρῶν.»

27. Τῆς οὖν φήμης αὐτοῦ πανταχόσε διαβαινούσης (δῆλον γὰρ ἡ ἀρετὴ τὸν κεκτημένον ποιεῖ, καθάπερ ἡ λαμπὰς τὸν φέροντα, κἂν πολὺ τὸ τοῦ φθόνου περιθέῃ σκότος), δύο τινὲς ἀδελφοὶ προσέρχονται τῷ ὁσίῳ, χρείας τινὸς ἐπειγούσης αὐτοὺς ἀναγκαίας, οἵ, ξενίας τε τῆς παρ' αὐτοῦ καὶ ὁμιλίας τρυφήσαντες ἱκανῶς, ὡς γενέσθαι σωματικὴν ἅμα καὶ πνευματικὴν τὴν ἑστίασιν, εἶτα καὶ δέησιν αὐτῷ προσάγουσι μάλα μὲν θερμήν, μάλα δὲ φορτικὴν ἐκείνῳ διὰ τὸ φεύγειν ἐκ παντὸς τὴν ἐπίδειξιν. Εἶχε δὲ οὕτως: «Ὁ πατήρ, φασίν, ὁ ἡμέτερος, ὡς ἐτελεύτα τὸν βίον, ὅπερ ἦν αὐτῷ χρυσίον κατώρυξεν ἐν τῇ γῇ· ἄδηλος δὲ ἡμῖν ὁ τόπος καὶ συμβόλῳ μηδενὶ σημαινόμενος. Δεόμεθα τοιγαροῦν δῆλον ἡμῖν τοῦτον γενέσθαι διὰ τοῦ φωτὸς τῆς ἐν σοὶ χάριτος. Ὁρᾷς ὅπως ἔχομεν βίου; καὶ αὐτῶν οἴμοι! τῶν ἀναγκαίων σπανίζοντες. Ἀλλὰ τὸ χεῖρον ὅτι καὶ πρὸς ἀλλήλους οὐ διαλείπομεν οἱ ἀδελφοὶ διαπληκτιζόμενοι καὶ ἄτερος θατέρῳ τὴν κλοπὴν ἐπιγράφοντες.» Ἤκουσεν ὁ γενναῖος καί, ὥσπερ οὐδ' ἀπολογίας τὸ πράγμα νομίσας ἄξιον, διὰ ταπεινοφροσύνης ὑπερβολὴν ἀπηλλάγη εὐθύς. Ἐκεῖνοι δὲ καὶ οὕτω πείρας οὐκ ἠμέλουν δευτέρας, ἀλλ' ἐλπίδων ἀγαθῶν ἑαυτοὺς ὑποπλήσαντες καὶ οἱονεὶ τοῦ μέλλοντος μάντεις ἀγαθοὶ γενόμενοι προσίασι πάλιν· ὁ δὲ καὶ ἔτι διωθεῖτο, ξένον ἑαυτὸν εἶναι λέγων καὶ οὐμενοῦν οὐδαμῶς χάριτος τοιαύτης ἄξιον. Ὡς δὲ ἐκεῖνοι τὴν προσεδρείαν παρέτεινον καὶ ἦ μὴν ἀναχωρεῖν ἥκιστα διετείνοντο, ὀψὲ γοῦν καὶ μόλις, ἀλλὰ καὶ τότε σοφῶς καί, ὡς ἄν τις ἔδρασε κομιδῇ φεύγων τὸ μὴ ὀφθῆναι γινώσκειν. «Εἰδότες ὑμεῖς, ἔφη, τὸν τόπον, ἐν ᾧ τὸ

qualification the commandment: "Do good to those who do evil,"* even including such creatures, although he never experienced any evil at all from them. He was in addition often seen distributing his daily rations to the sparrows of the field. Thus, this was "a good man," who "constantly deals generously and lends."*

27. His fame spread everywhere, for virtue makes its possessor visible just as the lamp makes visible the one who carries it, even if the darkness of envy surrounds it. Two brothers came to the holy one, driven by their particular need. After they had enjoyed his hospitality and conversation so that there was a feasting for both body and spirit, they then presented a request to him that was urgent but rather tiresome in his view, since he fled display of every sort. It was as follows: "When our father came to the end of his life he buried in the ground whatever gold he had.* The place is unknown to us nor is it indicated by any marker. We ask that this be made known to us through the light of the grace that is in you. You see the condition of our life and our lack, alas!, of the bare necessities. But the worst is that we brothers are constantly quarreling with one another and each charges the other with theft." The noble one listened and then, as if he did not consider that the matter required a reply, he immediately withdrew, through an excess of humility. Nonetheless, they persisted and made a second try and, filled with good hopes and acting as good prophets of what was to come, they approached him again. But he again rejected them saying that he was an outsider and by no means worthy of such grace. They continued their entreaties and insisted they would not go away; finally and reluctantly, but yet under those circumstances wisely, although trying to conceal that he had such knowledge, he said, "You know the place where your father stored the gold when he was dying, I mean one plainly indicated by abundant signs? Why then do you want pointlessly to trouble me?" When they heard this, they did not disbelieve, but going to the spot that had been indicated by these signs as quickly as possible

χρυσίον ὁ πατὴρ ὑμῶν ἀποθνήσκων ἐταμιεύσατο, τῶν ὑπὸ τῶνδε, φημί, καὶ τῶνδε τῶν σημείων ἀπονητὶ φανερούμενον, ἵνα τί μοι κόπους παρέχειν εἰκῆ βούλεσθε;» Ταῦτα ἐκεῖνοι ὡς ἤκουσαν, οὐκ ἠπείθησαν, ἀλλὰ τὸν ὑποδειχθέντα διὰ τῶν σημείων τόπον, ὡς τάχος καταλαβόντες καὶ ἀνορύξαντες ἔργον τὸν λόγον εὗρον καὶ ὁ θησαυρὸς ἐνώπιον ἦν, ὃν καὶ λαβόντες τοῦτον μὲν αὐτοὶ καθ' ἑαυτοὺς διενείμαντο, τὸ δὲ θαῦμα σχεδὸν ταῖς πάντων διέδωκαν ἀκοαῖς.

28. Οὐδὲ τοῦτο μάταιον εἰς προσθήκην τῶν ἐπωφελῶν καὶ μνήμης ἀξίων τοῦ σοφοῦ διηγήσεων. Τρεῖς παρ' αὐτὸν ἔκ τινος κώμης ἀφικνοῦνται γυναῖκες, τοῦ σοφιστοῦ τῆς κακίας, οἶμαι, τοῦτο δραματουργήσαντος καὶ ὡς ὅπλῳ παλαιῷ χρησαμένου ταύταις κατὰ τῆς δικαίας ψυχῆς, πρόφασιν μὲν εὐλαβείας, τὸ δ' ὅλον ἀπάτης καὶ ἀπωλείας, εἴ γε τέλος εἴληφεν ὁ σκοπός. Αὗται τοιγαροῦν, προκυλιόμεναι τῶν ἐκείνου ποδῶν, «Οἴκτειρον ἡμᾶς, οἴκτειρον, ἄνθρωπε τοῦ θεοῦ» ἐν συντριβῇ καρδίας καὶ πνεύματος ἔλεγον, «καὶ τὸν στεναγμὸν τῆς ἡμῶν καρδίας καὶ τὸ βάρος τῆς συνεχούσης θλίψεως μὴ παρόψῃ· πῦρ γὰρ ἐγκάρδιον, πῦρ ἀφανὲς τὸ φλέγον ἡμᾶς καὶ πεῖθον ἀνακαλύψαι τὰ ἡμαρτημένα πρὸς σὲ καὶ συγγνώμης φιλανθρώπως ἐπιτυχεῖν.» Πρὸς ταῦτα ὁ μὲν ἀνένευε καὶ ἀναχωρεῖν ἐκέλευε ταύταις, μὴ μέτρου εἶναι τοῦ τοιοῦδε λέγων μηδ' ὅλως αὐτὰς προσίεσθαι. Αἱ δὲ ταῖς οἰμωγαῖς οἰμωγὰς καὶ τοῖς δάκρυσι προστιθεῖσαι δάκρυα, «Μὴ ὑπερόψῃ, ἔλεγον, μὴ ἀπώσῃ, μηδ' ἀποστρέψῃς τεταπεινωμένας ἡμᾶς καὶ κατῃσχυμένας· μνήσθητι ὅτι προφητικὸν τὸ ἐπίταγμα ««θριαμβεύειν τὰ τῆς αἰσχύνης ἔργα καὶ δικαιοῦσθαι,»» καθὼς ἀκούομεν, καὶ ἐπὶ τούτῳ πάντως κεκίνηκεν ἡμᾶς ὁ τὸ σωθῆναι πάντας θέλων θεός, ἵνα καρπὸν δικαιοσύνης τὴν ἡμῶν προξενήσῃ σοι σωτηρίαν.» Ὡς δέ, ἐκείνου πάλιν ἀνανεύοντος, θερμοτέραν αἱ γυναῖκες προσῆγον τὴν ἔνστασιν, ὑπολαβὼν ὁ ἅγιος, μὴ καὶ ἐπὶ πολὺ οὕτως ἀντιπίπτων ἀμβλύνῃ ταύταις τὸ περὶ τὸ καλὸν πρόθυμον,

and digging, they found that the word had become deed and the treasure was before them. Taking it, they divided it between themselves, but they shared the marvel by telling everyone about it.

28. Another beneficial and notable story about the wise man should be included: three women came to him from a certain village. The Sophist of Evil, I believe, devised this plot and used them like an old weapon against the just soul. For in appearance the situation was pious but its substance was of deception and destruction, had his purpose been fulfilled. Writhing before his feet these women said, "Pity us, pity us, O man of God," and they said it in anquish of heart and spirit,* "and do not despise the sighs of our hearts and the burden of the accompanying affliction; for the fire within our hearts, this hidden fire, burns us and compels us to confess our sins to you and obtain forgiveness through your charity." He shook his head and asked them to withdraw saying this was not appropriate, nor were they to come anywhere near him. But they added laments to their laments and tears to their tears saying, "Do not despise us, do not drive us away, do not turn away from us who are humble and ashamed. Be mindful of the injunction of the prophet: "Confess the deeds of shame and be justified,"* as we have heard. Furthermore, the God who wants all people to be saved has moved us to make this request so that He may grant to you the fruit of justice, namely, our salvation." When he again refused, the women made their request more insistently. The saint, in response, fearing that he would blunt their zeal for the good by holding out so long against them, was finally persuaded and accepted the confession of their secrets, after which he urged them to serve one another, eat, and then immediately return home. Whereupon, one went to the spring, one to the garden,

πείθεται μόλις καὶ τὴν τῶν κρυφίων ἐξαγόρευσιν δέχεται· εἶτα καὶ ἐπιτρέπει αὐταῖς διακονησαμέναις ἀλλήλαις κοινωνῆσαι τροφῆς καὶ οἴκαδε τὸ τάχος ἐπανελθεῖν. Ὅθεν ἡ μὲν ἐπὶ τὴν πηγήν, ἡ δὲ ἐπὶ τὸν κῆπον, ἐπὶ δὲ τὸ μαγειρεῖον ἡ τρίτη κατέσπευσε, καί, ὀλίγα τῶν λαχάνων ἑψήσασαι καὶ φαγοῦσαι, εἶθ' οὕτως ἐντυχοῦσαι τῷ μακαρίῳ καὶ ἄφεσιν μὲν ὑπὲρ τῶν φθασάντων, ἀσφάλειαν δὲ λαβοῦσαι καὶ πρὸς τὸ μέλλον, ἀπῴχοντο.

29. Τὰ δὲ βέλη μετὰ τὴν αὐτῶν ἀναχώρησιν ὁ τοξεύων «ἐν σκοτομήνῃ τοὺς εὐθεῖς τῇ καρδίᾳ» εὐθὺς ἔπεμπε καὶ καθ' ἑαυτὸν ἡσυχάζοντα τὸν γενναῖον λογισμοῖς ἔβαλλε καὶ τὸν τῆς σαρκὸς ἐπήγειρεν αὐτῷ πόλεμον. Ὁ δὲ τὸν ἄρχοντα τῆς ἐφόδου μὴ ἀγνοῶν τοῖς ὅπλοις καλῶς ἐφράττετο καὶ πρὸς αὐτὸν ἵστατο ὅπλοις ἐκείνοις, οἷς ὁ θεῖος ἀπόστολος τὸν τοῦ Χριστοῦ στρατιώτην οἶδεν ὁπλίζειν, καὶ οὕτως ἐπὶ τρισὶν ἡμέραις πυκτεύσας εὐχῇ καὶ δακρύων ὄμβροις τὸ πῦρ σβέννυσι τῆς ἐπιθυμίας καὶ τοῦ πολέμου καθαρῶς ῥύεται. Ῥύεται δὲ οὕτως: ἄγγελον ἐδόκει ὄναρ ὁρᾶν ἐν σχήματι νεανίσκου καὶ τὸ ἄγκιστρον ἐν χερσὶν ἦν, ὅπερ διὰ τοῦ στόματος εἰς τὰ ἔγκατα τῷ Λουκᾷ καθεῖναι καὶ μέλος τι ἐκεῖθεν ἑλκῦσαι σαρκῶδες, ᾧ τὸ σαρκικὸν ἐδηλοῦτο ἴσως πάθος· εἶτα καὶ διακελευσάμενον θαρρεῖν αὐτῷ ἀπαλλάττεσθαι.

30. Ἄξιον δὲ καὶ τοῦτο φιλοθέων ἀκοῶν τὸ διήγημα· ἡ ἀνωτέρω μνήμης τυχοῦσα τοῦ θείου Λουκᾶ ταῖς ἀληθείαις αὐτάδελφος (οὐδὲ γὰρ αἵματι μόνον, ἀλλὰ καὶ πράγματι καὶ τοῖς τρόποις ἐβεβαίου τὸ συγγενές), αὕτη συνήθως ἔχουσα παραβάλλειν αὐτῷ καὶ συμπαραμένειν καὶ ὑπουργεῖν, εὑρέθη μετά τινων καὶ ἄλλων ποτὲ τὸ τοῦ κυμίνου λήιον ἐκκαθαίρουσα καὶ τὰς ἐν αὐτῷ βοτάνας, ὥστε μὴ πρὸς αὔξην ἐπιδοῦναι τἀλλουσα. Εἰς ἐπήκοον τοιγαροῦν πάντων ὁ μέγας, «Ἔρχεται, φησίν, ἄνθρωπος ὡς ἡμᾶς μέγα καὶ βαρὺ φορτίον ἠρμένος καὶ

and the third did the cooking, and after boiling a few vegetables and eating them, they then met with the blessed one once again. Then having received forgiveness for the past and reassurance about the future, they departed.

29. After their departure the one who sends his arrows "to shoot in the dark at the upright in heart"* immediately directed his shafts and attacked with evil thoughts the noble one in his solitary tranquility and waged the war of the flesh against him. But he did not fail to recognize who was the commander of this assault, and opposed him with weapons, arming himself well with those very weapons with which the Divine Apostle knows the soldier of Christ is armed.* And struggling for three days by prayer and by storm clouds of tears he extinguished the fire of desire and was rescued unharmed from the war. This is the way he was rescued: in a dream he saw an angel dressed like a young man. In his hand was the hook* which he let down inside Luke through his mouth, and he drew out a certain fleshly member therefrom — which perhaps indicated the fleshly nature of the affliction.* And then, encouraging him to take heart, he departed.

30. This story too is worthy of devout attention. The divine Luke's own sister,* who was mentioned above — for she was related not by blood alone but also by conduct and disposition — used to visit him and remain nearby to serve him. One day she and some others were weeding the crop of cumin, pulling out the various plants to keep them from growing up. Then, so that all could hear, the great one said, "A man is coming to us heavily burdened and enduring great suffering." Shortly after saying this he left them and went to the mountain* and let darkness be his hiding place.* While they were marvelling and discussing the

πολὺν τὸν κάματον ὑπομένων.» Ἔφη, καὶ μετ' ὀλίγων ἀπ' αὐτῶν διαστὰς εἴσεισιν εἰς τὸ ὄρος καὶ σκότος ἀποκρυφὴν ἑαυτοῦ τίθεται. Ἐκείνων δὲ θαυμαζόντων καὶ διασκοπουμένων τίς ἡ τοῦ λόγου δύναμις καὶ ποῖος οὗτος ὁ ἀχθοφορῶν ἄνθρωπος καὶ τί τὸ φορτίον (ἔδοξε γὰρ ἐκείνοις περὶ τοῦ σωματικοῦ βάρους εἰπεῖν), ἰδοὺ καὶ αὐτὸς ὑπ' ὄψιν ἔρχεται πάντων μόνος, λιτός, εὔζωνος, ἄχθος μὲν οὐδ' ὁτιοῦν ἐπαγόμενος, πρὸς ὄνομα δὲ τὸν ἅγιον ἐκκαλούμενος καὶ τῆς αὐτοῦ λέγων ἀναγκαίας χρῄζειν ἐπικουρίας. Οἱ δὲ περὶ τὴν ἀδελφὴν τοῦ ἁγίου προσμένειν ἐκέλευον· «Ὤχετο γάρ, ὡς ὁρᾷς, φασίν, καὶ οὐκ ἔστι νῦν μεθ' ἡμῶν, καὶ εἴ σοι μέλει τοῦ ἐκεῖνον ἰδεῖν, περιμένειν δεῖ.» Καὶ ὡς διεβεβαίου μὴ πρότερον ἀποστῆναι ἢ αὐτῷ ἐντυχεῖν. Ἑβδόμη παρῆλθεν ἡμέρα καὶ μόλις ποτὲ πρόεισιν ὡς ἔκ τινος γνόφου τῶν ἀδύτων τῆς ἡσυχίας Μωσῆς ἕτερος. Ἅμα δὲ καὶ ἴδοι τὸν ἄνθρωπον, τὸ ὄμμα τε βλοσυρὸν ἐποίει καὶ τὴν φωνὴν ἀπηχῆ καὶ τῆς συνήθους ἀπᾴδουσαν· «Καὶ τί σοι καὶ τῇ ἀβάτῳ ταύτῃ ἐρήμῳ, φησί; Τί τὰς πόλεις ἀφεὶς τοῖς ὄρεσιν ἐπεδήμησας; Τί ποιμένας καὶ ἀρχιποίμενας τοὺς ἐν ἐκκλησίαις ἀπολιπὼν ἀγροίκους ἄνδρας καὶ ἀμαθεῖς ἐπιζητῶν ἐλήλυθας; Πῶς δέ μοι καὶ εἰς ὄψιν ἐλθεῖν ἐθάρρησας καὶ τὴν θείαν οὐκ ἔφριξας δίκην, ἀτοπήμασι τοιούτοις ἔνοχος ὤν;» Πρὸς ταῦτα, ἐκείνου φρίκῃ ληφθέντος καὶ δάκρυα τῶν παρειῶν καταχέοντος φόβου τε δεσμοῖς τὴν γλῶτταν ὑποβληθέντος, προσθεὶς ὁ ἅγιος, «Ἄχρι τίνος σιωπᾷς, ἔφη, καὶ οὐ θριαμβεύεις ἐπὶ πάντων τὴν ἁμαρτίαν καὶ τὸν ἄδικον ἐκκαλύπτεις φόνον, ἵνα καὶ τὸ θεῖον φύσει μισοπόνηρον ὄν, μικρὸν οὕτως ἐξιλεώσῃ, κατήγορος σεαυτοῦ γενόμενος;» Ὁ δὲ μόλις ἑαυτὸν ἀποβιασάμενος συνεχεῖ καὶ διακεκομμένῳ τῷ ἄσθματι, «Τί παρ' ἡμῶν, λέγει, τοῦ θεοῦ ἄνθρωπε, μαθεῖν ἀπαιτεῖς ἃ καὶ πρὸ ἡμῶν αὐτὸς ὑπὸ τῆς ἐνοικούσης σοι χάριτος ἐδιδάχθης; Οὐκ ἐκρύβη γὰρ ἀπὸ σοῦ ὃ πεποίηκα ἐν κρυφῇ. Τὴν τρίβον μου καὶ τὴν σχοῖνον καλῶς ἐξιχνίασας καὶ τὰς πρὸς τὴν ἁμαρτίαν ὁδοὺς προεῖδες. Πλὴν ἀλλὰ τῷ σῷ κελεύσματι εἴκων καὶ

meaning of his words and who this heavily burdened man was and what the burden might be — for it seemed to them that he spoke about physical weight — behold a man came into view, alone and unencumbered, bearing no burden at all but calling out the saint's name and saying that he needed his help. The sister of the saint and her companions told him to wait, saying, "He is gone, as you see, and is not with us now. If you wish to see him, you must wait for him." He assured them he would not leave until he had met him. The seventh day passed and finally there came forward, as from the thick cloud of the inner sanctuary of tranquility, this second Moses.* On seeing the man, his eye became fierce and his voice grew hostile, altering its customary tone, and he said, "What are you doing in this untrodden desert? Why have you left the cities and traveled to the mountains? Why have you abandoned the shepherds and chief shepherds in the churches and come seeking rustic and ignorant men? How have you dared to come into my sight without shuddering at divine justice, when you are guilty of such wrongdoing?"

The man was overcome with awe, tears poured down his cheeks, and fear bound his tongue with chains, but the saint added, "How long will you maintain silence and not disclose your sin to all and confess the unjust murder, so that by becoming your own accuser you might thus conciliate to a small extent the Divinity who is by nature ill disposed to evil?" Wrenching himself away and breathing rapidly and irregularly, he said, "Why, O man of God, do you seek to learn from us what you already know, instructed by the grace that dwells within you? What I did secretly was not kept secret from you. You have followed my tracks through the length of my journey and you have detected in advance my sinful path. Nonetheless, yielding to your injunction, I both confess and disclose the evil deed, and I make all those present witnesses of the thing I did secretly." Speaking thus, he openly confessed his sin, going through each detail how and where and for what reason he killed his fellow traveler and disgraced himself — by this confession he also disgraced the Sower of evils and cause of all wickedness. Then prostrating himself at the saint's feet he asked not to be despised and not to be

λέγω καὶ θριαμβεύω τὸ κακῶς ἐργασθὲν καὶ τοῦ ἐν κρυφῇ μοι πραχθέντος μάρτυρας ποιοῦμαι τοὺς παρόντας ἅπαντας.» Οὕτως εἰπὼν φανερῶς τὴν ἁμαρτίαν ἐξαγορεύει, διελθὼν ἕκαστα, πῶς τε καὶ ποῦ καὶ δι' ἣν αἰτίαν τὸν ἑαυτοῦ συνέκδημον ἀποκτείνειε καὶ καταισχύνας μὲν ἑαυτόν, συγκαταισχύνας δὲ καὶ τὸν σπορέα τῶν πονηρῶν καὶ τοῦ κακοῦ παντὸς αἴτιον. Εἶτα προσπίπτει τοῖς τοῦ ἁγίου ποσὶ μὴ παροφθῆναι δεόμενος μηδὲ τοῖς τοῦ ἐχθροῦ βρόχοις ἀθλίως οὕτως ἑαθῆναι κεκρατημένον. Ὁ δὲ καὶ οἶκτον αὐτοῦ λαμβάνει καὶ τὸ τάχος ἀνίστησι, νουθετεῖ τε καὶ παρακαλεῖ καὶ κανόσι ἀσφαλίζεται τοῖς αὐτῷ φορητοῖς, τοῦτο κατ' ἐξαίρετον ἐπισκήψας, εἰς τὸν τάφον οἴχεσθαι τοῦ πεφονευμένου, δάκρυά τε αὐτοῦ πολλὰ κατασπεῖσαι καὶ τρίτα καὶ ἔννατα καὶ τεσσαρακοστὰ τούτου πολυτελῶς ἐκτελέσαι, γονάτων κλίσεις ἐκεῖ ποιησάμενον, εἰ δυνατόν, οὐκ ἐλάττους τῶν τρισχιλίων, μᾶλλον δὲ διὰ βίου τὴν ἁμαρτίαν θρηνεῖν καὶ ἐνώπιον αὐτὴν ἔχειν, τοῖς πίναξι τῆς ψυχῆς ἐγγραφάμενον. Οὕτω παραγγείλας ἀφίησιν οἴκαδε καθαρὰν ἐπίγνωσιν αὐτῷ τοῦ καλοῦ καὶ τῆς ἁμαρτίας κατάγνωσιν ἐμβαλὼν καὶ πολλὴν εἰσενεγκεῖν ἐπαγγειλάμενος τὴν μετάνοιαν.

31. Ἕτερός τις ἐπιτήδευμα ναύκληρος, ὄνομα δὲ Δημήτριος, συνήθης ὢν τῷ ἁγίῳ καὶ πολλάκις εἰς αὐτὸν φοιτῶν ἡμέρας τε οὐκ ὀλίγας συνδιάγων, ἅτε καὶ τῆς κατὰ ψυχὴν ὠφελείας οὐ μικρὰς ἀπολαύων, τοῦτο μὲν ἀπὸ τῶν λόγων, τοῦτο δὲ καὶ ἀπ' αὐτῆς δῆλαδὴ τῆς ἐντεύξεως καὶ τῶν εὐχρήστων ἠθῶν, πολὺ τὸ πρὸς αὐτὸν ἐκτήσατο φίλτρον καὶ θέρμην ἀκριβοῦς πίστεως· πλὴν ἐλάνθανε τοῦτον ἡ σύνοικος τῷ ἁγίῳ τοῦ διορατικοῦ χαρίσματος δύναμις. Ὅθεν καὶ πέπονθέ τι τοιοῦτον, ἀνθρώπινον μέν, οὐ πάνυ δὲ καθαρεῦον αἰτίας: διέτριβέ ποτε σὺν τῷ πλοίῳ τοῖς περὶ τὸν θεῖον Λουκᾶν μέρεσι καὶ πρὸς ἰχθύων ἄγραν ἀπησχολεῖτο· μέλλων δὲ πρὸς τὸν ἅγιον ἀπιέναι, κεναῖς χερσὶν οὐκ ἠβούλετο, ἀλλά καί τι φέρων ἀπὸ τῆς ἄγρας

left so wretchedly caught in the snares of the Enemy. He took mercy upon him, swiftly raised him up, instructed and consoled him. He encouraged him by imposing disciplinary rules that he could bear, stressing especially that he should go to the tomb of the murdered one, shed many tears there, and complete at great expense the services of the third, ninth and fortieth day.* He should make genuflections there — if possible not less than three thousand — but more importantly, he should lament his sin throughout his life and keep it engraved before him on the tablets of his soul. Thus conveying to him the pure knowledge of the good and the condemnation of sin,* he sent him home deeply repentant.

31. The ship captain Demetrios was a friend of the saint who often visited him and stayed several days, since his soul benefitted greatly from his words, discourse and good character. And he loved him greatly* with the fervor of true faith, but he failed to understand the saint's powers of grace and insight. Because of this something happened to him which was quite human but not entirely free from blame. Once he was on board his ship fishing not far from where the divine Luke lived. Since he was planning to visit the saint, he did not want to go empty handed but rather with something from his catch — not because it was required but as an indication of his devotion. Such was his intention. When he and his sailors had fished for a long time without catching anything, finally it occurred to him to let down his fish hook in the name

οὐ χρείας ἔργον, ὅσον ὑπόδειγμα προαιρέσεως. Ὁ μὲν οὖν σκοπὸς τοιοῦτος. Ἐπεὶ δὲ σὺν τοῖς ναύταις πολλὰ κεκοπιακὼς ἁλώσιμον εἶχεν οὐδέν, ὀψὲ καὶ μόλις εἰς νοῦν αὐτῷ ἔπεισιν ἐπ' ὀνόματι τοῦ ἁγίου καθεῖναι τὸ ἄγκιστρον· καί, οὕτω δράσαντος, ἰχθὺς αὐτίκα τῶν πάνυ μεγίστων, ὥσπερ ἐπαγομένου τινὸς αὐτὸν καὶ παρακαλοῦντος, ἐν ὁρμῇ ταχίστῃ τῷ δελεάματί τε προσέρχεται καὶ τῷ ἀγκίστρῳ περιπείρεται καὶ ἀσφαλῶς ἀνέλκεται. Τοῦτον ἰδὼν ὁ ναύκληρος καὶ μᾶλλον ἅλοὺς τῷ θαύματι ὅτι καὶ μὴ παρὼν ὁ μέγας, ὀνόματι μόνον ἐνεργὸς γίνεται καὶ παρ' ἐλπίδα θαυματουργεῖ, δευτέρας πάλιν εἴχετο πείρας καὶ τὸ ἄγκιστρον ὁμοίως καθεὶς ἰχθὺν ἀνιμᾶται πόνου μὲν ἐκτὸς ὡς τὸ πρότερον, πλὴν ἐκείνου τῷ μεγέθει μικρὸν λειπόμενον. Ἐνταῦθα ὁ τοῦ φθόνου πατὴρ δρᾷ τι καὶ περὶ αὐτὸν οὐδὲν τοῦ Κάϊν ἀνόμοιον καὶ πυροῖ τῆς πίστεως αὐτῷ τὴν αὐγὴν καὶ τὸ καθαρὸν ἀθλίως τῆς προαιρέσεως ὑποφθείρει, πείσας τὸν ὀρθῶς προσενεγκόντα μὴ καὶ ὀρθῶς διελεῖν, ἀλλὰ τὸν μείζω μὲν τῶν ἰχθύων ἑαυτῷ ταμιεύσασθαι, τὸν δὲ ἐλάττω προσενεγκεῖν. Ὁ δὲ δέχεται μὲν καὶ φανερῶς ἀποδέχεται τὸν οὐδέν εἰδότα ὑποκρινάμενος· ἵνα δὲ μὴ καὶ δόξας λαθεῖν διαμείνοι οὕτω νοσῶν τὴν συνείδησιν καὶ οὐκ εὐδιακρίτως τά γε πρὸς θεὸν διακείμενος (εὔδηλον γὰρ ὅτι, ἐκείνῳ προσφέρων, θεῷ πάντως χαρίζεσθαι ᾤετο), φησὶν οὕτως ἠπίως καὶ γαληνῶς, «Ὅτου χάριν οἱ ἄνθρωποι τοῖς ἁμαρτήμασιν ἑκόντες ἑαυτοὺς ὑποβάλλομεν καὶ θεὸν ἀλόγιστα παροργίζομεν, ὥσπερ ὁ Κάϊν ἐκεῖνος, Ἀνανίας τε καὶ ἡ τούτου σύζυγος ὕστερον, ὁ μὲν οἰκείαν ἀπόλαυσιν θεοῦ προτιμήσας, οἱ δὲ τὰ αὐτῷ καθιερωθέντα κλέψαντες; Τοιοῦτον δὴ τάχα καὶ περὶ τὸν ἰχθὺν τοῦτον γέγονε καὶ τὸν πρὸ αὐτοῦ ἁλόντα, οὐχὶ τοῦ θεοῦ μᾶλλον, ἀλλὰ τῆς ἀνθρωπίνης θεραπείας προτιμηθείσης.» Ἐκ τούτου συνεὶς ὁ ναύκληρος μετάνοιαν ἐπαινετὴν ἐπιφόγου κρίσεως ἀντεισφέρει καὶ πεσὼν ἐπ' ὄψιν ᾐτεῖτο συγγνώμην, μὴ τοῦ λοιποῦ τοιούτῳ περιπεσεῖν ὑποσχόμενος. Αὐτὸς μὲν οὖν ἀσμένως ἐπιτυχὼν τῆς ἀφέσεως οἴκαδε ἐπανῆει.

of the saint. As soon as he did this a very large fish, as if lured or persuaded by someone, swiftly went for the bait, was pierced with the hook and hauled up without mishap. When the ship's captain saw this, he was himself caught by wonder, because although the great one was not present his name alone had performed a wonderful deed contrary to expectation. He then made a second attempt, letting down a hook in the same fashion, and easily drew up another fish as before, although it was slightly smaller than the first.

Then the Father of Envy brought about something similar to what happened to Cain:* he darkened the dawn of faith and wretchedly destroyed the purity of his devotion. Although he was making a proper offering, he was persuaded to make the division improperly, keeping the bigger fish for himself and giving the smaller one. Luke received and openly welcomed the gift, pretending to know nothing; but to let him know his act had not escaped notice, since his judgment was sick and he failed to make proper distinctions* in matters relating to God — for he clearly thought that by offering it to him he was gratifying God — Luke spoke gently and peaceably: "Why do we men willingly subject ourselves to sin and provoke most foolishly God's wrath, as Cain did, and Ananias,* and later his wife, the first preferring his own pleasure to God, the others stealing things that were sanctified to Him? Perhaps something similar has happened with regard to this fish and the one that was caught before it — the service of humans was preferred to that of God." When the ship's captain understood, he brought forth a commendable repentance instead of bad judgment, and falling* before him he begged forgiveness, promising that in the future he would not fall into similar wrongdoing. Rejoicing in the forgiveness he received, he went home.

Concerning a brother who was one of the father's associates* (for my narrative wishes to connect this wonder to a companion piece, perhaps not a displeasing one), this brother cooked the fish and brought it to him thinking that he would be pleased and gratified. But the One from above knew better what would be most pleasing to him: for the great man considered true luxury* to be the service

Ὁ δὲ τῷ πατρὶ συνὼν ἀδελφὸς (βούλεται γὰρ ὁ λόγος συνάψαι τῷ θαύματι καὶ ἕτερόν τι ἀκολούθημα, ἴσως οὐδὲ αὐτὸ ἄχαρι), ὁ τοίνυν συνὼν αὐτῷ ἀδελφὸς τὸν ἰχθὺν ἐψήσας, προσῆγεν ὥς τι καταθύμιον αὐτῷ καὶ κεχαρισμένον· ἀλλ' ὁ εἰδὼς ἄνωθεν οἷς ἥδεται μᾶλλον ἐκεῖνος καὶ ὅτι τρυφὴ τῷ μεγάλῳ ἡ τοῦ πλησίον ἀληθῶς θεραπεία, καθάπερ ἐξ ἀποστολῆς καὶ κελεύσματός τινας τῶν συνήθων προσελθεῖν αὐτῷ παρασκευάζει, οὓς ἰδὼν ἐκεῖνος, «Ὁ ἰχθὺς οὗτος, πρὸς τὸν ἀδελφὸν ἔφη, τούτοις ἀπεστάλη παρὰ θεοῦ· οὐ γὰρ ἔμοι γε· τούτοις οὖν καὶ παρατεθήτω». Οὗ δὴ καὶ γενομένου, οἱ μὲν τοῦ ὄψου ἀπέλαυον, ὁ δὲ τῇ πρὸς αὐτοὺς ἀγάπῃ τρεφόμενος ἦν.

32. Τὰ μὲν οὖν πρὸ τῆς τοῦ ἔθνους ἐπιδρομῆς τοῦ θείου Λουκᾶ ταῦτά ἐστι· μᾶλλον δὲ τῶν ἐκείνου ὀλίγα· τὰ δὲ μετὰ τὴν φυγήν τε καὶ ξενιτείαν ὁ λόγος ἤδη δηλώσει. Ἕβδομον γὰρ ἔτος ἐν τῇ κατὰ τὸν Ἰαννίτζην ἐρήμῳ πληρώσας, ἄκων καὶ αὐτὸς μετανάστης γίνεται μετὰ πάντων· Συμεὼν γὰρ ὁ τοῦ Σκυθικοῦ ἔθνους ἄρχων (Βουλγάρους αὐτοὺς οἴδαμεν συνήθως καλεῖν) τὰς πρὸς Ῥωμαίους σπονδὰς ἀθετήσας, ἐχώρει κατὰ πάσης ἠπείρου, τὰς ἡμῶν ἁμαρτίας ἀξιόμαχον ὥσπερ χεῖρα περιζωσάμενος, ἐξανδραποδιζόμενός τε καὶ ληϊζόμενος καὶ τοὺς μὲν ζωῆς, τοὺς δὲ ἐλευθερίας ἀποστερῶν καὶ ὑποφόρους ποιούμενος. Ἐντεῦθεν οἱ μὲν ὡς ἐν εἱρκταῖς ἢ φρουραῖς ταῖς πόλεσι κατεκλείοντο, οἱ δὲ πρὸς τὴν Εὔβοιάν τε καὶ τὴν τοῦ Πέλοπος ἀπεσῴζοντο.

33. Τότε γοῦν καὶ οἱ περὶ τὸν τοῦ θεοῦ ἄνθρωπον χωριτικοὶ πρὸς τὰς ἐκ γειτόνων διεπορθμεύοντο νήσους, εἰ καὶ φθάσας ὁ φθόνος ἀνέλπιστον αὐτοῖς ἐπάγει τὸν κίνδυνον. Αὐτῶν γὰρ σὺν τῷ δικαίῳ ἀσφαλῶς διάγειν οἰομένων, οἱ Βούλγαροι πρὸς αὐτοὺς διὰ πλοίου, ὃ ἔτυχον ὑποκλέψαντες, αἰφνίδιον ἐπελθόντες, ὀλίγου δεῖν, πάντας ἀπώλεσαν, ὀλίγων τινῶν ἐκκολυμβησάντων, μεθ' ὧν καὶ ὁ μέγας ἦν, καὶ οὕτω τὰς χεῖρας αὐτῶν

of his neighbor. He arranged for certain other associates to draw near as if divinely summoned. When he saw them, he said to the brother, "This fish was sent from God for them, not for me. Let it be presented to them." When this was done, they indeed enjoyed the feast, while he was nourished by his love for them.

32. This then is the story of the divine Luke before the invasion of the heathens* — or rather, a small part of his story. The account will now describe the events after he fled and became an exile, for after spending seven years in the wilderness of Iannitze,* he too was forced to flee along with all the others. For Symeon,* the ruler of the Scythians (we know that in the vernacular they are called Bulgarians), repudiated the treaty with the Romaioi,* and invaded the mainland. Our sins gave him the upper hand in battle, as he went about enslaving and ravaging, depriving some of life and others of freedom, forcing them to pay tribute. Some barricaded themselves in cities as if in prisons or garrisons, and others found safety in Euboea and the land of Pelops.

33. The villagers who were gathered around the man of God crossed over to the neighboring islands, but envy, preceding them, brought an unexpected danger upon them. For when they thought they were safe, living securely in their righteousness,* the Bulgarians suddenly attacked them in a ship which they had stolen and killed almost all of them; only a few of them, including the great man, plunged into the sea and thus were able to

διαφυγεῖν δυνηθέντων.

34. Εἶθ' οὕτως ἐπανελθόντων, πλοίου ἐπιτυχὼν ἐκεῖνος, σὺν ὅλῳ γένει καὶ τοῖς γνωστοῖς περαιοῦται εἰς Κόρινθον, ἄρτι τὰς σιαγόνας γενείου πληρῶν καὶ ἄνθει νεότητος ἀρετῆς ὥραν ἐπιπρέπουσαν ἔχων. Καίτοι δὲ ἡλικίας ἐν τῷδε γενόμενον, ὅμως ἦγεν αὐτὸν μαθημάτων ἔρως διὰ τὴν τῶν ἱερῶν λογίων ἀνάγνωσιν. Ταύτῃ τοι καὶ διδασκαλείῳ φέρων ἑαυτὸν δίδωσιν. Ἀλλ' ὀλίγα τῆς ἐκεῖθεν ὠφελείας ἔμελλε κοινωνεῖν· τοὺς γὰρ παῖδας ἀκοσμοῦντας ἰδὼν καὶ μαθήματα μὲν κάλλιστα παραδεχομένους, οὐ καλὰς δὲ τὰς ἑαυτῶν ψυχὰς εἰς τὴν τῶν τοιούτων ὑποδοχὴν εὐτρεπίζοντας, οὐδαμῶς ἤνεγκεν, ἀλλ' εὐθὺς ἀπέστη· καὶ τοῦτο λίαν ἐπαινετῶς καὶ πεπαιδευμένως· ἐγίνωσκε γὰρ ὅπως εὔπλαστον ἡ νεότης καὶ ἁπαλὸν διαστραφῆναί τε καὶ κακίαν μεταμαθεῖν εὐχερέστατον καὶ διὰ τοῦτο ἔνδειαν μᾶλλον ἔχειν εἵλετο παιδείας καὶ μαθημάτων ἢ πλουτῆσαι κακῶς μοχθηρίαν.

35. Ἔξεισι τοιγαροῦν πρὸς τὰς κωμοπόλεις καί, ἐπεὶ ἐν Πάτραις τῆς Ἀχαΐας στυλίτης ἠκούετο βίου μεταποιούμενος ὑψηλοτέρου, λογισμὸς εἶχεν αὐτὸν ἐκεῖσε γενέσθαι καὶ τούτῳ διακονεῖν. Ταῦτα δὲ στρέφοντα, διαπέμπεται πρὸς αὐτὸν πρεσβεία παρὰ τοῦ ἐν Ζεμενᾷ στυλίτου φοιτῆσαι παρ' αὐτὸν ἀξιοῦσα σύνοικόν τε γενέσθαι καί, εἰ μὴ φορτικόν, ὑπ' αὐτῷ τετάχθαι καὶ τὸ διακονεῖν καταδέξασθαι. Ὁ δὲ τὴν πρεσβείαν ἡδέως δεξάμενος, ἐπεὶ καὶ ἄρχεσθαι μᾶλλον ἢ ἄρχειν ἐφίλει, ἅτε καὶ νέῳ τοῦτο λυσιτελέστερον εἶναι εἰδώς, ἄλλως τε δὲ καὶ τὸ ἐκ τῆς ὑποταγῆς κέρδος καὶ τῆς ὑψηλῆς ταπεινώσεως ὁποῖον οὐκ ἀγνοῶν, ἀσμένως ἔρχεται πρὸς αὐτὸν καὶ τὴν λειτουργίαν κομιδῇ προθύμως ὑπέρχεται· καὶ τὸ ἐντεῦθεν οὐδὲν ἦν ὑπουργίας εἶδος, ὃ μὴ αὐτὸς ἐκεῖνος δι' ἑαυτοῦ ποιεῖν ἔσπευδε, ζημίαν ἀτεχνῶς μεγίστην ἢ καὶ ἀτιμίαν ἡγούμενος τὸ ἐκστῆναί τινι δουλείας. Τοιγαροῦν οὐ διέλειπε ξυλοφορῶν

escape.

34. After the invaders withdrew, he took a boat and crossed over to Corinth* with all his family and acquaintances, just at the age when his cheeks were covered by a beard and the bloom of his virtue was matched by the flower of his youth.* Although he had reached his prime, he was driven by a love of learning to read the Holy Scriptures, and he dedicated himself to this by enrolling in a school. There he enjoyed little advantage, for when he saw the other boys misbehaving, and even though they received the finest instruction not turning their fine souls to the reception of these benefits, he refused to remain a party to this and promptly departed. This was quite praiseworthy and a sign of true cultivation, for he recognized how malleable youth is and how easily misdirected and turned to evil ways; for this reason he chose rather to be impoverished in education and learning than wealthy in depravity.

35. Next he went to live out in the country, but upon learning of a stylite in Patras* of Achaea who aspired to a higher life, the idea came to him to go and serve him. As he was debating this, a message came to him from the stylite in Zemena,* asking him to join him and be his associate and, if it was not too much trouble, to obey and serve him. Receiving his message with pleasure, since he preferred to be ruled rather than to rule, and knowing that this was better for a young person — he also recognized the benefits that come from submission and from lofty humility — he went there with delight and undertook this service with great zeal. There was no form of subordination which he was not glad to

ἐκεῖνος, ὑδροφορῶν, μαγειρείου καὶ τραπέζης ἐπιμελούμενος, δίκτυα καταρτίζων, ἁλείας μεταποιούμενος· καὶ τοῦτο ποιοῦντα οὐχ' εἷς εἶδε χρόνος, οὐδὲ δύο, οὐδὲ μόνοι τρεῖς, ἀλλ' ἐπὶ δέκατον διέμεινεν ἔτος, τὴν καλὴν ταύτην ταπείνωσιν τοῦ Χριστοῦ ζηλῶν, τοῦ μὴ διακονηθῆναι, ἀλλὰ διακονῆσαι μᾶλλον ἐληλυθότος. Οὐ μὴν ἀλλὰ καὶ οὕτω πρὸς αὐτὸν ὑποταγῆς ἔχων, τοσαύτην εἶχε καὶ τὴν εὔνοιαν κατὰ τὸ ἐκ ψυχῆς φίλτρον, ὡς παιδὸς ὑπερβάλλειν γνησίου πρὸς γεγεννηκότα στοργήν.

36. Καί ποτε διαλοιδορουμένου τινὸς αὐτὸν ἀκολάστῳ γλώσσῃ καὶ κωμῳδοῦντος, ἐπεὶ παρὼν ἔτυχεν, οὕτως ἤνεγκε βαρέως καὶ τοσούτῳ ζήλῳ τὴν ψυχὴν διεκαύθη, ὡς, τοῦ σιωπηλοῦ καὶ κοσμίου καὶ τῆς πολλῆς ἐκείνης αἰδοῦς καὶ γαλήνης ἐπιλαθόμενον, ἀναγκασθῆναι καὶ θερμότερον ἐξενεχθῆναι καὶ τραχυτέροις πρὸς τὸν ἀναιδῆ ἐκεῖνον καὶ φιλολοίδορον χρήσασθαι λόγοις εὐπαιδεύτῳ γλώττῃ καὶ κατὰ καιρὸν κινουμένῃ, τὴν προπετῆ καὶ διάβολον σωφρονίζοντα. Ἀλλ' ἐκεῖνος λίαν ἰταμὸς ὢν καὶ οὐ μικρὰ νοσῶν καὶ ἰάσιμα, ἀλλὰ παιδείας ἰσχυροτέρας δεόμενος ἐδείκνυτο παραχρῆμα· μὴ ἐνεγκὼν γὰρ τοὺς ἐλέγχους, παίει κατὰ τῆς σιαγόνος μιαρᾷ χειρὶ τὸν ἡγιασμένον. Ἀλλὰ κατὰ πόδας ἡ ἐκδικία καὶ «ὁ θεὸς ἐξ οὐρανοῦ ἠκούτιζε κρίσιν» καὶ τὸ λανθάνον τῆς ἀρετῆς εἰς φῶς ἤγετο καὶ ἡ μοχθηρία καλῶς ἐκολάζετο· ἅμα γὰρ ἔπληξεν ὁ ὑβριστής, καὶ αὐτὸς ἐπλήγη πολλῷ βαρύτερον πληγῇ δαιμονίᾳ καὶ εἰς γῆν ἔκειτο κλονούμενός τε καὶ σπαρασσόμενος καὶ τὰ τῶν δαιμονιώντων πάσχων ἀθλίως. Τί μὴ λέγω τὸ φρικωδέστερον καὶ ὃ πολλῶν δακρύων ἄξιον καὶ φοβῆσαι δυνατὸν τοὺς φειδὼ γλώττης μὴ ποιουμένους; Διέμεινεν οὕτως ἄχρι τέλους «τῷ Σατανᾷ παραδεδομένος» καὶ ὑπὸ τῆς ἐκείνου χειρὸς τυραννούμενός τε καὶ παιδευόμενος «εἰς ὄλεθρον τῆς σαρκός, ὅ φησι Παῦλος, ἵνα τὸ πνεῦμα σωθῇ»· καὶ ἡ αἰτία, ὅτι, ὃν ἔδει μᾶλλον καί, ἄλλων ἀσυνέτως διακειμένων, εἶναι σωφρονιστὴν

undertake for he considered it truly the greatest deprivation and disgrace to avoid service to anyone. From then on he ceaselessly carried wood and water and tended to the cooking and the table preparations, mending nets and looking after the catch. Not one year was he so occupied, nor two nor only three, but he remained for ten years, rivaling the fair humility of Christ who came to serve rather than to be served.* His good will was as great as his devotion, and the love in his soul surpassed the affection that a real son feels for his father.

36. Once when someone abused the stylite with an unrestrained tongue and mocked him in Luke's presence, he was so upset and his soul was kindled with such anger that he forgot all mildness and good behavior along with his usual great restraint and peacefulness, and he was driven to react quite strongly and spoke rather harsh words to that shameless and abusive person, bringing that rash and slanderous one into line with a tongue that was well trained and could speak quite appropriately. But the person then immediately demonstrated that he was severely and incurably afflicted and needed even harsher instruction, for not tolerating this criticism, he struck the sanctified one on the cheek with his foul hand. Immediately retribution followed and "God from heaven rendered judgement,"* bringing to light the hidden power of virtue, and depravity was well punished. For as soon as the insolent one struck, he himself was struck much more acutely with a demonic blow, and he was thrown to the ground, flailing and lacerating himself and wretchedly suffering the torments of those possessed by demons. Why should I not relate what is more terrifying and source of many tears and of fear to those who do not restrain their tongues: he remained in this state until he died, "delivered over to Satan"* and tyrannized by his hand and instructed, as Paul says, "for the destruction of the flesh that his spirit may be saved."* The reason for this outcome was that this man who should have been the one to chastise others when they were behaving foolishly and to instruct them both by his word and by his example — for

(ἱερεὺς γὰρ ἦν) καὶ λόγῳ καὶ βίῳ τὰς παραινέσεις ποιούμενον, ὁ δὲ ἀσύνετος ἦν, ὡς καὶ ἑτέροις εἰς βλάβην κεῖσθαι καὶ φανερὰν αἰσχύνην τοῦ ἀξιώματος.

37. Πάντως δὲ ἀλλότριον ἦν τοῦτο καὶ παντελῶς ἀπᾷδον τῆς τοῦ ἐχθροῦ βασκανίας τὸ εἰς τέλος ἐᾶσαι τὸν θεῖον Λουκᾶν ὑπὸ τῷ στυλίτῃ διακονεῖν καὶ τὰ μεγάλα κέρδη τῇ ἑαυτοῦ ψυχῇ ἐκ τῆς ὑποταγῆς τῆσδε περιποιεῖν, καὶ οὐχὶ μᾶλλον πάντα λίθον κινῆσαι, ὥστε τὴν καλὴν ἀπεῖρξαι ταύτην αὐτῷ πραγματείαν, ὅπερ τοῦ φθόνου καὶ τῆς ἀκριβοῦς ἐστι μοχθηρίας τὸ γνησιώτατον. Οὔκουν οὐδὲ ἀπέσχετο πάντα ποιῶν, ἕως ἤνυσε καὶ ἀπ' ἀλλήλων αὐτοὺς διέστησεν ὁ τοῖς ἀγαθοῖς ἀντικείμενος.

38. Τίς δὲ καὶ ἡ τοῦ χωρισμοῦ πρόφασις καὶ τῆς διαστάσεως; Ὁ τὴν τῶν λιμένων ἐπιμέλειαν ἐπιτετραμμένος καὶ τὰ πλοῖα μὴ ἐῶν ἐπὶ τὰ τῆς Ἑλλάδος διαπερᾶν ὅρια διὰ τὰς τῶν ἐχθρῶν ἐπιθέσεις, καταλαβὼν αὐτὸν ἐν πλοίῳ, περαιοῦσθαι βουλόμενον, ἀφορήτοις συγκόπτει πληγαῖς.

39. Ἐντεῦθεν τοιγαροῦν ἔκρινεν ἰδιάζειν, καὶ τὸ λοιπὸν τὸ τοῦ θείου μάρτυρος Προκοπίου εὐκτήριον εἶχεν αὐτὸν ὑπὸ θεῷ ζῶντα καὶ τῆς ἀεὶ φίλης περιεχόμενον ἡσυχίας. Ἀλλὰ κἀκεῖθεν ὑετὸς λάβρος καταρραγεὶς καὶ τὸν οἰκίσκον, ἐν ᾧπερ ἦν, καταστρέψας, ἀποστῆναι πάλιν ἐποίει καὶ μὴ βουλόμενον, τοῦ θεοῦ ταῦτα λυσιτελῶς ἴσως οἰκονομοῦντος, ἵνα μὴ πάρα πολὺ τῇ τοῦ Πέλοπος ἐμφιλοχωρῶν ἀδικῇ τὴν πατρίδα, φυτοῦ τοιοῦδε ἀποστερῶν αὐτὴν καὶ βλαστήματος.

40. Οὐ γὰρ πολὺ τὸ ἐν μέσῳ καὶ ὁ μὲν ἁλιτήριος Συμεὼν καὶ πολλῶν αἱμάτων Χριστιανικῶν ἐκχύσεως αἴτιος, ἐξ ἀνθρώπων γίνεται, ἐκδέχεται δὲ τὴν τούτου ἀρχὴν Πέτρος ὁ αὐτοῦ μὲν υἱός, οὐχ ὅπως δὲ τῆς δόξης καὶ τῆς οὐσίας, οὕτω δὴ καὶ τῆς ὠμότητος καὶ μισανθρωπίας φανεὶς κληρονόμος, ἀλλὰ

he was a priest — was himself foolish, and as a result he brought harm to others and a flagrant disgrace to his status.

37. To allow the divine Luke to complete his service under the stylite and to acquire the great profits for his soul from his submission would have been quite out of character, indeed a perfect repudiation of the malevolence of the Enemy.* Instead this Enemy left no stone unturned* to put a stop to this worthy activity. This was a true sign of his envy and complete depravity. The opponent of the good therefore tried everything until he succeeded in dividing them one from the other.

38. How did this separation and division take place? Because of hostile assaults, the harbor master was not allowing boats to cross the borders into Hellas.* When he caught Luke in a boat trying to cross over, he beat him with unbearable blows.

39. Thereupon he decided to live alone, and after that he stayed at the oratory of the divine martyr Prokopios,* living under God and maintaining that tranquility that was always dear to him. But then a violent rainstorm broke, overturning his hut, and so he reluctantly moved again — God perhaps arranged these things beneficially, lest dwelling too long in the land of Pelops he do an injustice to his fatherland, and uproot from it such an offshoot and flowering.*

40. After a short time the sinner Symeon, who was responsible for spilling so much Christian blood, departed from men and was succeeded by his son Peter.* He was clearly the heir to his father's dignity and wealth, but not to his savagery and hatred; on the contrary, insofar as possible he repudiated his father's lineage and

πολλῷ ταύτης ἀλλότριος καί, τό γε εἰς αὐτὸν ἥκον, οὐδὲν ἔχων ἐκείνου τοῦ αἵματος καὶ τῆς συγγενείας· ὅς, εὐθὺς χαίρειν εἰπὼν αἵμασι καὶ πολέμοις, εἰρήνην τὴν μεθ' ἡμῶν ἠσπάσατο, ὅτε ῥομφαία καὶ δόρυ καὶ πᾶν ὅπλον σιδήρου πεποιημένον εἰς δρέπανα καὶ σκαπάνην, προφητικῶς φάναι, μετεσκευάζοντο, ἡνίκα, καὶ πάντων ἐπὶ τὰς οἰκείας πόλεις τε καὶ κώμας καὶ τὰς ἑστίας αὐτὰς ἀνασῳζωμένων, καὶ ὁ θεῖος Λουκᾶς εἰς τὴν κατὰ τὸν Ἰωαννίτζην περιπόθητον ἡσυχίαν ποθεινῶς ἐπανῄει, πόνων μὲν ἐκεῖνος τῶν αὐτῶν ἢ καὶ μειζόνων τῆς ἀρετῆς ἐχόμενος, λύειν δὲ τοὺς ἑτέρων πόνους καὶ μᾶλλον γε τοὺς ἐξ ὁδοιπορίας διὰ τῆς φιλανθρώπου φιλοξενίας ἐπιμελούμενος.

41. Ταύτῃ τοι καὶ ἀκούσας τὸν τῆς Κορίνθου πρόεδρον εἰς τὴν βασιλίδα τῶν πόλεων ἀνιόντα ἐκεῖ που πλησίον τοῦ τε πόνου λῆξαι καὶ βραχύ τι διαναπαύεσθαι, προσῄει οὐ κεναῖς χερσίν, ἀλλὰ δῶρα φέρων, σμικρὰ μέν, μεγάλῃ δὲ καὶ φιλοτίμῳ τῇ προαιρέσει, καθὸ τὰ κάλλιστα ὧν εἶχε προσῆγε καὶ ὧν οὐδὲν κρεῖττον παρ' ἑαυτῷ ὑπελίμπανε, λάχανα τοῦ πονηθέντος αὐτῷ παραδείσου πολυειδῆ αὐτῷ τε καὶ τοῖς σὺν αὐτῷ κληρικοῖς ἅμα καὶ ἄρχουσιν, ὑφ' ὧν καὶ διδαχθεὶς ὅστις εἴη, ποῦ τε διάγοι καὶ ὁποίαν ἄρα τὴν ἀγωγὴν μέτεισιν, ἀνδρὸς φιλαρέτου καὶ πρὸς τὰ θεῖα ἐρωτικῶς ἔχοντος ἔργον ἐποίει· κόμπον γὰρ καὶ ἀξιώματος μέτρον φαῦλον εἶναι νομίσας, ἐν μεγάλῳ ἐτίθει, πένητος ἀνδρός, εἰ καὶ μὴ πένης ἦν τὰ πνευματικά, καλύβην ἰδεῖν.

42. Ἐλθὼν οὖν καὶ ὄψει τὰ ἐκείνου περιλαβών, ἐθαύμαζε ἃ θαυμάζειν ἀληθῶς ἄξιον, οὐ πλοῦτον καὶ περιφάνειαν, ἀλλὰ πενίαν ἐθελούσιον καὶ αὐθαίρετον. Διὸ καὶ πρόθυμος κατέστη χρυσίῳ δεξιώσασθαι τὸν ἄνδρα. Καὶ γὰρ εἰώθαμεν οὐ τοῖς δεομένοις μᾶλλον, ἀλλὰ τοῖς τοῦ δεῖσθαι ὑψηλοτέροις χαρίζεσθαι προθυμότερον· ὁ μὲν οὖν ἐπέτρεπε δοῦναι τῷ οἰκειοτέρῳ τῶν ἀκολούθων· ὁ δὲ τοῦτο λαβεῖν ἀνένευεν, «Οὐ χρυσίου

kinship. Thus he said farewell to blood and war and welcomed peace with us, transforming the scimitar and the spear and all iron armor into pruning hooks and mattocks, as the prophet would say.* When all the people were safe in their own towns, villages and households, the divine Luke also returned with yearning to the much yearned for tranquility around Ioannitza.* While he himself undertook the same or even greater hardships for virtue as before, he also tried to relieve the hardships of others and took special care of travellers through his charitable hospitality.

41. One day he heard that the bishop* of Corinth was on his way to the Queen of Cities* and was briefly pausing to rest nearby. He went to him not with empty hands but bearing gifts, small ones but great and ambitious in their intention, that is, he brought the finest that he had and kept for himself nothing that was better; he brought a variety of vegetables from his garden paradise for the bishop and the clerics and officials who were with him. When the bishop had been informed by them who this person was and where he lived and what sort of discipline he followed, he acted as a man who loves virtue and whose true affection is for the divine. Since he considered ostentation and the measure of his rank to be trivial, he made it a point to visit the hut of that poor man — although he was not poor in spiritual things.

42. When he arrived and saw how Luke lived, he marvelled at what is truly worthy of marvel: not wealth and splendor but voluntary and self-imposed poverty. For this reason he was eager to assist the man with gold, for we are more eager to gratify those who are above asking than those who request our help. He assigned one of the closer members of his entourage to present the gift, but Luke refused to take it, saying, "I came to you to ask for prayers and instruction, O master, not for gold. For what is gold to us who

λέγων, ὦ δέσποτα, δεόμενος προσῆλθον, ἀλλ' εὐχῶν καὶ διδασκαλίας. Τί γὰρ πρὸς ἡμᾶς ὁ χρυσός, ὃς οὕτως εἱλόμην βιοῦν; Δὸς τοιγαροῦν οὗ δέομαι καὶ σφόδρα διψῶ, διδάξας τὸν ἀμαθῆ ἐμὲ καὶ ἄγροικον πῶς δεῖ με σωθῆναι.» Ἐλυπήθη λίαν ἐπὶ τῷ ἀπαραδέκτῳ τῆς δωρεᾶς ὁ ἀρχιεπίσκοπος, οὐ τοῦ διδομένου, ἀλλ' ἑαυτοῦ μᾶλλον ὑπεροφίαν τὸ πραχθὲν ἡγησάμενος καὶ οὐχ ὡς μὴ χρῄζων αὐτός, ἀλλ' ὡς τοῖς ἐκείνου μᾶλλον μὴ εὐδοκῶν ἀπώσασθαι· καὶ διὰ τοῦτο πάνυ τὴν καρδίαν περιαλγὴς ὤν, «Ἵνα τί, ἔφη, οὕτως ἀπώσω μετὰ τῆς δωρεᾶς καὶ ἡμᾶς; πιστὸς γὰρ καὶ αὐτός, κἂν ἁμαρτωλός, ἐπίσκοπός τε, εἰ καὶ ἀνάξιος. Πῶς οὖν ὁ ἐν πᾶσι μιμητὴς ἐθέλων εἶναι Χριστοῦ τὴν ἐν τούτῳ μίμησιν οὐ προσίῃ; Ἐδέχετο καὶ αὐτὸς τῶν εὐσεβεῖν βουλομένων τὰς προαιρέσεις, καὶ τούτου μαρτύριον ἀψευδὲς τὸ γλωσσόκομον· πάντως γὰρ εἰ καί σοι μηδὲν ὅλως δεῖ τοῦ διδομένου, ἀλλ' ἑτέροις τοῦτο δεομένοις ὀρέξεις· νῦν δὲ τό γε σὸν μάταιόν τι καὶ ἀλόγιστον τῆς εὐποιίας ἡ ἐντολὴ καὶ πηροῖς οὕτως εὐγένειαν γνώμης μετὰ τοῦ φιλοθέου καὶ τὸ φιλάνθρωπον ἔχουσαν· καὶ συνελόντα φάναι, ὑπόθεσιν ἀναιρεῖς, ὁμοῦ τε παρακαλεῖν δυναμένην πενίας βαρύτητα καὶ ὁδὸν πολλοῖς εἰς τὸ σώζεσθαι γινομένην.» Τούτων ὡς ἤκουσεν ὁ τοῦ θεοῦ ἄνθρωπος, οὐκ ἔγνω δεῖν ἐπὶ πλέον ἀπωθεῖσθαι τὴν λῆψιν, ἵνα μὴ καὶ οἴῃσιν ἑαυτῷ καὶ τῷ προέδρῳ λύπης ἀμετρίαν περιποιήσῃ. Λαμβάνει τοιγαροῦν οὐδὲν πλέον ἢ νόμισμα καὶ εὐχῶν ἀντιδίδωσιν πλοῦτον. Εἶτα ἤρετο τὸν ἀρχιεπίσκοπον μεθ' ὅσης ἂν εἴποις τῆς συντριβῆς τοῦ φρονήματος, «Εἰπέ μοι, λέγων, ὦ δέσποτα, πῶς οἱ τοῖς ὄρεσι καὶ ταῖς ἐρημίαις ἡμεῖς διὰ πλῆθος ἁμαρτιῶν προσεδρεύοντες, πῶς ἂν τῶν θείων καὶ φρικτῶν μετέχοιμεν μυστηρίων; ὁρᾷς γὰρ ὅτι μὴ συνάξεων μόνον, ἀλλὰ καὶ ἱερέως ἀπόρως ἔχομεν.» Ὁ δὲ τῆς ζητήσεως αὐτοῦ καὶ λίαν ἀποδεξάμενος, «Καλῶς, ἔφη, πάτερ, καὶ περὶ καλοῦ καὶ μεγίστου πράγματος συζητεῖς· ««τὸ γὰρ καλὸν οὐ καλόν, φασίν, ὅταν μὴ καλῶς γίνοιτο.»» Δεῖ τοιγαροῦν προηγουμένως μὲν παρεῖναι τὸν ἱερέα,

have chosen such a life? Give me therefore what I need and exceedingly thirst after: teach me, ignorant and rustic as I am, how to be saved." The archbishop was very distressed at his rejection of the gift, thinking the action reflected contempt not of what was given but of himself; he thought that Luke rejected it not because he was without need but because he was not pleased with the gift. Sad of heart he said, "Why do you reject us in this way along with our gift? For I am faithful, even if a sinner, and a bishop, even if unworthy. Why are you who want in every way to imitate Christ not willing to do so in this case, for He himself accepted the good intentions of those wishing to do a pious deed; the story of the money box is undeniable proof of this.* If you have no need at all for this gift, offer it to those who do need it. Now you seem to think the commandment to do good to others* is empty and irrational, and you reject that nobility of mind that combines the love of God with the love of man. To sum up, you deny the basis that provides the alleviation of the burden of poverty and a road for many to salvation." When he heard this, the man of God concluded that he should no longer reject the gift lest he appear conceited and bring immeasurable grief upon the bishop. He accepted nothing more than a coin and reciprocated with prayers.

Then he asked the archbishop with all the humility that one could describe, "Tell me, O master, how those of us who settle in the mountains and the deserts on account of the great number of our sins — how may we participate in the divine and awesome mysteries?* For you see that we lack not only a congregation but even a priest."* He commended him for his inquiry and said, "Father, you do well to inquire about this good and important matter, "for the good is not good unless the outcome is good."* Now to begin with, a priest should be present, but if he is unavoidably absent, place a vessel containing what has already been sanctified upon the holy table, if it is a chapel, but if it is a cell, upon a very clean bench. Then, spreading out a covering,* place on it the holy portions, and, lighting the incense, sing the psalms of the *typika* or the Trisagion along with the Creed.* After three genuflections, fold your hands and take

ἐκείνου δὲ κατὰ πᾶσαν ἀνάγκην ἀπόντος, ἐπὶ τῆς ἁγίας τραπέζης τιθέναι τῶν προηγιασμένων τὸ σκεῦος, ἐὰν εὐκτήριον ᾖ, εἰ δὲ κελλίον, ἐπὶ σκάμνου τοῦ καθαρωτάτου· εἶτα καλυμμάτιον ἐφαπλώσας ἐν αὐτῷ προθήσεις τὰς ἁγίας μερίδας καὶ θυμίαμα καύσας τοὺς τῶν τυπικῶν ψαλμοὺς ἢ τὸ τρισάγιον ἐπάσεις μετὰ τοῦ συμβόλου τῆς πίστεως καὶ τρὶς τὸ γόνυ κλίνας τὰς μὲν χεῖρας συστελεῖς, μεθέξεις δὲ τῷ στόματι τοῦ τιμίου σώματος Χριστοῦ τοῦ θεοῦ ἡμῶν, λέγων τὸ Ἀμήν· ἀντὶ δὲ νάματος ποτήριον οἴνου πιῇ. Τὸ μέντοι ποτήριον εἰς χρείαν ἑτέρου τὸ μετὰ ταῦτα οὐ κοινωθήσεται· αὖθις δὲ τῷ καλυμματίῳ τὰς ἐπιλοίπους συστελεῖς μερίδας ἐν τῷ σκεύει, πᾶσαν εἰσφέρων ἀσφάλειαν, ὥστε μὴ ἐκπεσεῖν μαργαρίτην καὶ καταπατηθῆναι.» Ἤκουσεν ὁ μέγας καὶ χάριν ἐπὶ τούτου διωμολόγησεν. Ὁ μὲν οὖν τῆς προκειμένης ὁδοῦ, ὁ ἀρχιεπίσκοπος, ὁ δὲ τῶν εὐχῶν εἴχετο καὶ τῆς ἡσυχίας.

43. Σύνηθες τῷ μεγάλῳ κατὰ τὴν τῶν Βαΐων ἑορτὴν ἅμα φωτὶ πρὸς τὴν ἀκρώρειαν ἀνιέναι τοῦ ὄρους, τὸ θεῖον τοῦ σταυροῦ ὅπλον μετὰ χεῖρας ἔχοντα καὶ «Κύριε ἐλέησον» ἐπιβοῶντα. Πότε γοῦν ἀνιόντι φθονήσας ὁ τοῖς ἀγαθοῖς ἀεί ποτε βασκαίνων ἐχθρὸς καὶ τρόπον τινὰ βουληθεὶς ἐμποδίσαι τούτῳ τῆς φιλοθέου προθέσεως ἔχιν παρασκευάζει τοῦ χηραμοῦ ἐξελθόντα τοῦ ποδὸς αὐτοῦ τῷ δακτύλῳ ἐνάψαι. Καὶ ὁ μὲν πονηρὸς οὕτως ὡς ὀργάνῳ τῷ ἑρπετῷ χρησάμενος, ὁ δ' ἀγαθὸς πῶς; Καὶ οἷα διὰ τῆς ἀγαθῆς ἐνήργει ψυχῆς ἀγαθῷ καὶ θεοφιλεῖ προσήκοντα; Προσκλιθεὶς γὰρ ὁ μέγας εὐθὺς καὶ τοῦ ποδὸς ἅμα καὶ τοῦ θηρὸς ἁψάμενος, «Μήτε σὺ ἐμὲ ἀδικήσῃς, ἔφη, μήτ' ἐγώ σε, πορευθῶμεν δὲ τὴν οἰκείαν ὁδὸν ἑκάτερος, ἐπεὶ καὶ ἑνὸς ἀμφότεροι δημιουργοῦ ποιήματα, οὗ κωλύοντος καὶ μὴ βουλομένου, οὐδὲν ὅλως ἡμεῖς ἐνεργεῖν δυνάμεθα.» Οὕτως εἰπόντος, ὁ μὲν ἔχις αὐτίκα τοῦ ποδός τε ἀφίστατο καὶ τῆς ἀγούσης εἰς τὸν ἐκείνου χηραμὸν εἴχετο, ὁ δὲ θεῖος ἀνὴρ διέμεινεν ἀσινής, οὐδὲν ὅλως ὑπὸ τοῦ δήγματος παθὼν πονηρόν.

with your mouth the esteemed body of Christ our God, saying the Amen. In place of eucharistic wine, you may drink a cup of ordinary wine,* but this cup should not be shared afterwards with another person. Next, put the remaining portions with the covering in the vessel, taking all care lest a pearl* fall out and be trampled." The great one heard and gave thanks for this advice, then he turned to prayers and tranquility while the archbishop turned to his appointed road.

43. At the festival of the Palms, the great one was accustomed to go up to the summit of the mountain as soon as it was light, holding in his hands the divine armament of the Cross, and shouting "Kyrie eleison." Once as he was on his way the Enemy who is always hostile to the good, wishing to impede him in some way from this pious undertaking, arranged for a viper to come out of a hole and take hold of his toe. In this way the Evil one used the reptile as his instrument. How did the good one respond? And what did he do through his good soul that was suitable for a good and godly man? The great one, bending down and simultaneously taking hold of his foot and of the beast, said,* "Do me no harm and I will do you no harm, but let us each go his own way, since we are both made by one Creator, against whose will we are able to do nothing at all." When he had thus spoken, the viper immediately let go of his foot and went on back to his hole, and the divine man remained unhurt, suffering no ill effects from the bite.

44. Πέμπεταί τις βασιλικὸς πρός γε τὰ μέρη τῆς Ἀφρικῆς παρὰ τοῦ τὰ βασίλεια τότε διέποντος σκῆπτρα. Ἐπεὶ οὖν ἤδη τὴν Κόρινθον εἶλε, τὸ χρυσίον ὃ ἐπήγετο βασιλικῶν χάριν λειτουργιῶν κλέπτεται παρά του κατὰ πολλὴν νύκτα καὶ ἀδηλίαν τοῦ κακουργήματος. Ὅπερ οὖν ἐν τοῖς τοιούτοις φίλον, ἠρευνῶντο ἄμφοδοι, ἠρευνῶντο πλατεῖαι, οἱ ἐν ὑποψίᾳ πάντες ἐτασμοῖς ὑπεβάλλοντο. Ὡς δὲ ἀνήνυτα ἠλέγχετο πάντα καὶ ἡ εὕρεσις ἀνέλπιστος ἦν, ἀθυμία τὸν ἄνθρωπον εἶχε βαρεία καὶ πρηνὴς ἔκειτο καὶ τὴν ψυχὴν ἀπελέγετο. Συνελθόντες οὖν ὅσον φαιδρὸν καὶ διαφέρον τῆς πόλεως παρακαλεῖν ἐπειρῶντο καὶ λόγοις κατῇδον τῆς ἀθυμίας καὶ θεοῦ μνήμην εἰσῆγον, ὃς πόρον πολλάκις ἐν ἀπόροις οἶδεν εὑρίσκειν, καὶ οὕτως ἀποψύχοντα καὶ ὑπορρέοντα δεινῶς ὑπὸ πολλῆς τῆς λύπης ἀναγαγεῖν ἔσπευδον, ὧν τις ὑπὸ θεοῦ τάχα κεκινημένος, ἀναστὰς εἰς μέσους, «Τοῦτο παρ' οὐδενὸς ἂν ἑτέρου λυθείη ἢ παρὰ μόνου, ἔφη, τοῦ μοναχοῦ Λουκᾶ, ὃς καὶ πολλοῖς σημείοις τὸ καθ' ἡμᾶς διαλάμπει καὶ πολλὰ δι' αὐτοῦ τῶν παραδόξων δείκνυσιν ὁ θεός.» Συνεμαρτύρουν τῷ λόγῳ καὶ πᾶς ὅστις καὶ ἰσχὺν ἔχειν ἀπὸ τῆς ἀληθείας διωμολόγουν καὶ τὸν ἅγιον διὰ πολλῆς ἦγον τῆς εὐφημίας. Ἐντεῦθεν χρησταὶ τὸν ἄνδρα διεθέρμαινον ἐλπίδες καὶ οἱονεὶ ψυχοῦσθαι καὶ ὑποζῆν ἤρχετο. Πέμπει τοιγαροῦν ὡς τὸν θεῖον Λουκᾶν τοὺς διαπρεσβευσομένους καὶ τὴν αὐτοῦ αἰτησομένους ἄφιξιν, «Μίμησαι, λέγων, τὸν σωτηρίας χάριν ἀνθρώπων ἐξ οὐρανοῦ κατελθεῖν εἰς γῆν μὴ ἀπανηνάμενον καὶ δὸς τῇ πόλει σαυτὸν πρὸς βραχὺ τοὺς πολλῇ ἀπορίᾳ συνεχομένους ἐπισκεφόμενον.» Τῶν ἐκπεμφθέντων οὖν ἤδη καταλαβόντων, εἰρηκότων τε τῆς ὁδοῦ τὴν αἰτίαν καὶ τοῦ ἁγίου πάνυ θερμῶς δεομένων μὴ ἀνανεῦσαι περὶ τὴν αἴτησιν, ἐβούλετο μὲν ὑπακούειν, ἀνεβάλλετο δὲ οὐκ ὄκνου χάριν ἢ τῆς καθ' ὁδοιπορίαν ταλαιπωρίας· ποῦ γὰρ ἐκείνῳ ταῦτα λόγου καὶ φροντίδος ἄξια, ὅταν ἡ τοῦ πόνου ὑπόθεσις ὠφέλειά τις ἀνθρώπου καὶ μετρία ᾖ; ἀλλὰ τὴν κενὴν δόξαν ἀποποιούμενος, ἤδει γὰρ ὅτι μὴ λάθοι αὐτὸν ὁ τὴν κλοπὴν

44. A certain royal dignitary was sent to Africa* by the one who then held the royal scepter. When he arrived at Corinth, the gold which he was carrying for royal purposes was stolen by someone in the dead of night without a witness to the crime. As is common in such cases, the neighborhoods were investigated, the roads were patrolled, and all those under suspicion were interrogated. But as the effort was quite unsuccessful and a solution was beyond hope, deep discouragement overcame the man and he lay on his bed and renounced his life. All who were distinguished and influential in the city came together in an effort to console him, and they were trying to charm away his discouragement with words. They reminded him that God often knows how to find a solution to insoluble difficulties. They made every effort to help revive the man who was despondent and miserably dying of his great grief. One of these, perhaps inspired by God, stood up in their midst and said, "This will be unravelled by none other than the monk Luke who with many signs sheds light on our affairs and through whom God shows forth many unexpected things." Everyone supported this suggestion and agreed that it derived its strength from the truth, and they praised the saint highly.

Then the man became more hopeful and began, as it were, to take heart and to come back to life. He sent envoys to the divine Luke asking for his presence, saying, "Remember the One who for the salvation of mankind did not refuse to come down from heaven to earth, and grant yourself to the city for a short while in order to give consideration to those who are held in great perplexity." Now when those who had been sent arrived and explained the purpose of their journey and asked the saint quite fervently not to refuse their request, he was disposed to consent but held back, not from sloth or the inconvenience of the journey — for how would these be of consideration or concern if the undertaking of hardship would be of even moderate help to someone? Rather he wished to avoid empty glory, for he knew that the one who perpetrated the theft would not escape him but would be caught by his inward eyes more easily than he had seized the gold. Although for this reason he wanted

εἰργασμένος, ἀλλὰ τοῖς ἔνδον αὐτοῦ ἀλώσεται ὀφθαλμοῖς ῥᾷον ἢ ἐκείνῳ τὸ χρυσίον ἐάλω. Διὰ τοῦτο γοῦν ἠβούλετο μὲν παραιτεῖσθαι τὴν πρὸς τὸν καλοῦντα πορείαν, ὅμως δ' ὑπείξας τῇ δεήσει, τῇ ἄνωθεν δὲ μᾶλλον εἰπεῖν ἐπινεύσει, τοῖς πρεσβευταῖς συνέρχεται. Ἐπεὶ δὲ καὶ εἴσω οἴκων γεγόνασιν, ἀπαντήσας ὁ βασιλικὸς καὶ ἣν προσῆκεν ἀπονείμας τιμήν, ἱκανῶς τε ἀπολογησάμενος ὅτι μὴ μᾶλλον αὐτὸς ἀφίκετο πρὸς τὸν ἅγιον καὶ τούτου τὸ σφοδρὸν τῆς λύπης αἰτιασάμενος, εἶτα καὶ τὴν συμφορὰν ἐξηγεῖται καὶ τὴν κλοπὴν αὐτῷ τῶν χρημάτων σαφῆ παρίστησιν. Ὁ δέ γε θεῖος ἀνὴρ οἱονεὶ προλεαίνων αὐτοῦ τὸ λυπούμενον τῆς ψυχῆς καὶ σπέρματα ἤδη καὶ ἀρχὰς εὐφροσύνης καταβαλλόμενος, «Ἀλλὰ τό γε νῦν, ἔφη, τῇ γαστρὶ τὸ χρέος ἀποπληρώσωμεν, τρυφήσωμέν τε καὶ ἀλλήλοις συνευφρανθῶμεν· δυνατὸς δὲ ὁ ποτίσας ἡμᾶς οἶνον κατανύξεως καὶ ποτήριον εὐφροσύνης φιλανθρώπως κεράσας.» Δέχεται τὸν λόγον ὁ βασιλικὸς ἡδέως· καὶ ὁ μὲν τοῖς παισὶν ἐπέτρεπεν, οἱ δ' εὐθέως τράπεζαν αὐτῷ ἡτοίμασαν, τὸ τοῦ θείου φάναι Δαβίδ, «ἐξ ἐναντίας τοῦ θλίβοντος αὐτόν.» Ὡς γὰρ ἤδη καὶ τροφῆς ἱκανῶς μετεῖχον καὶ μνήμῃ θεοῦ μᾶλλον ἢ τοῖς βρώμασιν ἐντρυφᾶν ἔσπευδον, διάρας τε ὁ μέγας ἄφνω τοὺς ὀφθαλμοὺς καὶ προσσχὼν τινὶ τῶν παρισταμένων, ἐκάλει τε αὐτὸν ἐξ ὀνόματος καὶ μετεκαλεῖτο πρὸς ἑαυτόν. Τὸν δ' ἐπεὶ παρέστη πλησίον, «Ἵνα τί, φησί πρὸς αὐτὸν βλέπων, καὶ σεαυτῷ θάνατον καὶ τῷ σῷ κυρίῳ κίνδυνον ἔμελλες προξενεῖν, χρημάτων κατατολμήσας βασιλικῶν; Ἀλλὰ σοί γε πρὸς τάχος ἀπελθὼν ὃ κατώρυξας χρυσίον ὡς ἡμᾶς ἔνεγκε, εἴ σοι μέλει καὶ οἴκτου καὶ συγγνώμης τυχεῖν.» Ἤκουσεν ἐκεῖνος, καὶ οἷα πέδῃ τῷ λόγῳ τὴν γλῶτταν δεθεὶς καὶ μηδ' ἀντειπεῖν ὅλως δυνηθείς, ἅτε καὶ τὸ συνειδὸς αὐτῷ συμμαρτυροῦν ἔχων καὶ συμφθεγγόμενον, τὸ τοῦ σκότους ἔργον φωτὶ μετανοίας διορθοῦν ἔσπευδε, καὶ πεσὼν εὐθὺς ποδῶν ἥπτετο τῶν ἁγίων, χεῖρας οἱονεὶ καθαίρων κλοπῇ μολυνθείσας, καὶ τὸ κακῶς πραχθὲν ἐξωμολογεῖτο καὶ συγγνώμην θερμῶς ᾐτεῖτο, ἧς καὶ

to decline the journey to the one who summoned him, nevertheless, yielding to the request or, it would be better to say, to inspiration from above, he accompanied the envoys. When they entered the house, the royal official met him and payed him the respect that was his due and elaborately excused himself for not coming to the saint in person, saying this was because of the intensity of his grief. He then described his misfortune and told him about the theft of his money.

The divine man, as if smoothing away in advance the grief of his soul and sowing the seeds that would bring forth good cheer, said, "Now let us tend to the needs of the belly; let us feast and be cheerful together. Powerful is the One who 'has made us drink the wine of astonishment'* and mixes charitably the cup of good cheer." The royal official received this with pleasure and he gave the order to his servants who immediately prepared a table for him, as the divine David would say, "in the presence of my enemy."* When they had eaten their fill and had delighted in the feast more through the thought of God than through what they ate, the great one suddenly raised up his eyes and turned to one of those standing nearby, called him by name and summoned him. When he drew near, Luke regarded him and said, "Why were you about to bring death upon yourself and danger to your lord by making a bold attempt upon the royal funds? Now go speedily and bring back to us the gold that you buried, if you want to be granted mercy and forgiveness." Hearing these words his tongue was bound as if fettered, and he was totally unable to reply, since his conscience confirmed and confessed it. He hastened to set right the deed of darkness with the light of repentance, and, prostrating himself, he immediately grasped the holy feet, cleansing, as it were, hands that had been polluted by theft; he confessed his evil deed and asked fervently for forgiveness — which he received, for it was characteristic of his holy soul that he should not only point out the wound but also supply its healing as quickly as possible. He immediately went away and brought back the gold intact for all to see. Behold how many things converge in one and the same miracle:

τυχὼν (τοῦτο γὰρ ἦν τῆς ἁγίας ἐκείνου ψυχῆς, ἵνα μὴ τὴν πληγὴν δείξῃ μόνον, ἀλλὰ καὶ τὴν θεραπείαν ὡς τάχος ὀρέξῃ) ἄπεισιν εὐθέως καὶ τὸ χρυσίον ὑπὸ πᾶσιν ὀφθαλμοῖς ὁρῶσι σῷον μετακομίζει. Ὅρα τοιγαροῦν ὅσα συνέδραμεν ἐν ἑνὶ καὶ τῷ αὐτῷ θαύματι· ὁ ἀθυμῶν ἀνείθη, τοῦ αἰτίου τῆς λύπης ἀνασωθέντος, ὁ νοσῶν ἀδήλως ὡδηγήθη πρὸς θεραπείαν, τὸ τοῦ σκότους ἔργον ἠλέγχθη, ἐκκοπὴν παρέχον τῇ προόδῳ τῆς ἁμαρτίας, ὁ κακοῦ παντὸς αἴτιος ᾐσχύνθη καὶ ὁ Χριστὸς διὰ τοῦ οἰκείου δηλαδὴ θεράποντος ἐδοξάσθη. Ὑπέστρεφε τοίνυν ὁ θεῖος Λουκᾶς, τῶν μὲν ἀνθρωπίνων ἐπαίνων οὐδὲν ὅλως μεταποιούμενος, πρὸς δὲ τὸν θεόν, «Παρὰ σοῦ, λέγων, ὁ ἔπαινός μου τοῖς ἀδήλοις τῆς ψυχῆς χείλεσιν.»

45. Ἀφικομένου ποτὲ τοῦ μεγάλου πρὸς τὸν θεοφιλῆ Ἀντώνιον, ὃς τοῦ πρὸ τῆς πόλεως Θηβῶν σεμνείου προεστηκὼς ἦν (εἰώθη γὰρ ὁ θεῖος οὗτος ἀνὴρ ἀνδράσι παραβάλλειν θεοῦ φόβῳ κατηρτισμένοις), συνέβη τινὸς υἱὸν οὐ τῶν τυχόντων, ἀλλὰ τῶν τὰ πρῶτα κομιδῇ φερόντων τῆς πόλεως νόσῳ περιπεσεῖν. Ἡ δὲ νόσος ὡς χαλεπὴ θανάτου τε οὐ μακρὰν οὖσα καὶ οὐδεμίαν ἐλπίδα τῆς ἀνακλήσεως ἔχουσα. Πάντων οὖν παρακαθημένων αὐτῷ, φίλων, συγγενῶν, οἰκείων καὶ δεινῶς τὴν καρδίαν παθαινομένων, ἐπεὶ καὶ ὅσον οὔπω θανεῖν ἠλπίζετο, εἷς τῶν παρόντων μνήμην τινὰ καὶ λόγον εἰσήνεγκε τοῦ ὁσίου καὶ ὡς «Εἰ μετακληθείη οὗτος τὸν νοσοῦντα ἐπισκεψόμενος, οὐ πολλὰ τὸ μεταξὺ στυγνάσομεν, ἀλλὰ θᾶττον ἂν καὶ ἡμεῖς δακρύων καὶ ὁ κλινήρης ὅδε τῆς νόσου ἀπαλλαγείη.» Τούτων ἀκούσας ὁ τοῦ κειμένου πατὴρ οὐδὲν ἔμελλεν, ἀλλ' εὐθέως ἡ μονὴ τοῦτον εἶχεν, ἐν ᾗ καὶ ὁ μέγας παρὼν ἦν, καὶ πρὸ τῶν αὐτοῦ ποδῶν ἐκυλίετο στένων ἐλεεινῶς, οἰμώζων, δάκρυσί τε τὸ ἔδαφος καταβρέχων, τί μὴ ποιῶν ἢ λέγων τῶν ὅσα πρὸς οἶκτον ἐπισπάσασθαι καρδίαν ἐπαγωγὰ ἦν; Ἐπεὶ δὲ πείθειν αὐτὸς τὸν ἅγιον οὐχ οἷός τε ἦν, νεύει καὶ Ἀντωνίῳ συνάρασθαι αὐτῷ τῆς πρεσβείας. Κἀκείνου θερμὴν εἰσενεγκόντος τὴν ἱκε-

the despondent one was refreshed when the cause of his grief was recovered; the one whose illness had gone undetected was led back to health; the deed of darkness was rebuked, cutting off the progress of sin; the One responsible for all evil was disgraced, and Christ was glorified through his own servant. The divine Luke then returned home paying no attention at all to human praises, but saying to God, "From You comes my praise in the hidden lips of the soul."*

45. One day when the great man came to see the pious Antonios* who was abbot of the monastery* outside the city of Thebes — for this divine man was accustomed to visit men who were made perfect in the fear of God — it happened that the son not of some ordinary person but of those who actually held first place in the city fell ill. The sickness was so severe that he was not far from death and was beyond hope of recovery. Now when all were sitting at the bedside — his friends, his relatives, his domestics — and were deeply grieving in their hearts, for he was expected momentarily to die, one of those present brought to mind the holy one, saying, "If he is called to tend to this sick person, we will no longer look gloomy,* but more quickly will be freed from our tears and this bedridden one from his sickness." When the father heard this, he did not delay but immediately went to the monastery where the great one was. He supplicated him, writhing before his feet, groaning pitifully, crying, flooding the floor with tears — what did he not do or say that would move the heart towards pity? But when he was unable to persuade the saint, he nodded to Antonios to join in his entreaties, but when he too fervently joined in the supplication and made a tragic account of the suffering, nonetheless, that exceedingly sympathetic person remained unsympathetic to his words and unpersuaded by

τείαν καὶ τὸ πάθος ἐκτραγῳδήσαντος, οὐδὲν ἧττον ὁ σφόδρα συμπαθὴς ἀπαθὴς ἔμενε τοῖς ἐκείνου λόγοις καὶ πρὸς τὴν αἴτησιν ἀπαράκλητος, «Τίς εἰμί, λέγων, ἐγὼ καὶ τί παρ' ἐμοὶ τῶν μεγάλων ὅτι τοιαύτην ἔχοντες περὶ ἐμοῦ τὴν δόξαν ἠπάτησθε; Εἷς ἰατρὸς μόνος ψυχῶν ὁμοῦ καὶ σωμάτων, ὅς ἐστι δυνατὸς καὶ θανάτου ῥύσασθαι, ὁ πλάσας ἡμᾶς δηλαδὴ θεός, ἄνθρωπος δὲ φθαρτὸς ἐγὼ καὶ ἁμαρτίαις ὑπεύθυνος, οὐμενοῦν οὐδὲν τοιοῦτον ὅλως δυνάμενος.» Ἐπεὶ τούτων ὁ τοῦ νοσοῦντος πατὴρ ἤκουσεν, ὑπέστρεφεν εὐθὺς τεταπεινωμένος, δεδακρυμένος, τὴν τοῦ παιδὸς σωτηρίαν ἀπηλπικώς. Ὀψίας δὲ γενομένης ἰδίᾳ συνὼν καὶ κοινολογούμενος ὁ Ἀντώνιος τῷ ἁγίῳ, «Οὐ καλῶς, οἶμαι, πάτερ, φησί, τίμιε, οὐδὲ τοῖς θείοις ἀκολούθως νόμοις τὸν νοσοῦντα οὐκ ἐπεσκέμμεθα, καὶ ταῦτα πολλοῖς ὅσοις καὶ θερμοῖς τοῖς δάκρυσιν ἀξιούμενοι. Λείπεται τοίνυν καὶ ἡμᾶς ἀκοῦσαι καὶ μάλα δικαίως τό, ««Ἀσθενὴς ἤμην καὶ οὐκ ἐπεσκέψασθέ με.»» Μὴ γὰρ ἑαυτοὺς εἰσωθοῦμεν ἡμεῖς ἐπιδεικτικῶς τε καὶ φιλοτίμως; Πόσῃ δὲ εἰκὸς ἄρα καὶ ἀθυμίᾳ περιπεσεῖσθαι; Πόσοις διαπαλαῖσαι τοῖς λογισμοῖς τοὺς περὶ τὸν νοσοῦντα συνειλεγμένους; Ὥστε γνώμην ἐμὴν ἔρημον ὅλως φιλανθρωπίας τὸ πρᾶγμα καὶ περιττῶς ἄσπλαγχνον.» Πρὸς ταῦτα ὁ θεῖος Λουκᾶς, «Καὶ τὸ ἰᾶσθαι, φησί, τοὺς νοσοῦντας θεοῦ μόνου καὶ τῶν ἀξίων τῆς αὐτοῦ χάριτος ἴδιον καὶ τὸ τοὺς ἀθυμοῦντας παρακαλεῖν τῶν λόγου καὶ φρονήσεως ἱκανῶς ἐχόντων. Ἐγὼ δὲ οὐ τοῦ πρώτου μόνου μακρὰν ὤν, ἀλλὰ καὶ τοῦ δευτέρου πολλῷ λειπόμενος, κατὰ τί ἄρα συνοίσω τοῖς ζητοῦσι παραβαλών; Εἰ δέ σοι καλὸν τοῦτο καὶ θεῷ φίλον εἶναι δοκεῖ, αὐτὸς μὲν ἡγοῦ τῆς ἐκεῖ φερούσης, ἐγὼ δὲ οὐκ ὀκνηρῶς ἕψομαι, ἀλλὰ καὶ τὴν οἰκίαν εἰσιόντι σοι συνεισελεύσομαι». Ἀναστάντες τοίνυν εὐθὺς ὁδοῦ εἴχοντο. Ἐπεὶ δὲ καὶ τὴν πόλιν κατέλαβον καὶ τῆς οἰκίας ἔνδον ἐγένοντο, ἑσπέρας ἤδη βαθείας οὔσης, εὑρίσκουσι τὸν νοσοῦντα φωνῆς ἀποροῦντα πάσης, ἤδη δὲ καὶ αἰσθήσεως· τὰς μὲν ἐν αὐτῷ ζωτικὰς δυνάμεις ἀποκαμούσας, μόνῳ δὲ ἄσθματι τὸ νεκρὸν εἶναι μὴ πι-

his request, saying, "Who am I and what is my claim to greatness that you are deluded, and have such illusions concerning me? There is only one doctor, both of souls and of bodies, who has the power to save us from death — our creator, God. But I am a mortal man and subject to sin, and so in no way able to do such a thing." Hearing this the father of the sick one immediately returned home, despondent, in tears, and without hope for his child's salvation.

In the evening when Antonios was alone with the saint and they were conversing, he said, "I think, reverend father, that we have erred and failed to follow the divine laws in not visiting the sick one, even though we were entreated with so many fervent tears. We too should hear some words of reproach, and quite properly so: 'I was ill and you did not visit me.'* Surely we would not be intruding just to win attention and honor? How discouraged those who have gathered around the patient must be! With what thoughts must they continue to wrestle! In my opinion, our action is quite devoid of charity and exceedingly merciless." To this the divine Luke replied, "Curing the sick is the privilege of God alone and of those who are worthy of His grace and who have enough reason and intelligence to console the dispirited. I am not only far from the first of these but also greatly deficient in the second. If I go there, what will I contribute to those who are seeking me? But if you think it would be good and pleasing to God, lead me there and I will follow without hesitation and will enter the house along with you." Then, rising, they set off on their journey.

When they arrived in the city and entered the house — it was now late evening — they found that the sick child had lost his speech and indeed all sensation. The vital powers within him were failing and only through his breathing could one believe that he was not dead. Those who were present wept quietly and silently. Only his father spoke to the saint who had sat down at the bedside: "Pray, reverend father, for your servant and our son. Show him a sign of your favor.* Let me, his wretched father, see him as I hope and as your prayers to God can make him." He declined and said that he had nothing to do with such miracles, but the boy's father again

στευόμενον. Οἱ μὲν οὖν παρόντες ἠρέμα καὶ ἡσυχῇ τὸ δάκρυον ἔσταζον, μόνον δὲ τὸν αὐτοῦ πατέρα ἐγγύς που τῆς κλίνης παρακαθήσαντι τῷ ἁγίῳ, «Εὔξαι, τίμιε πάτερ, εἰπεῖν, ὑπὲρ τοῦ σοῦ δούλου καὶ ἡμῶν υἱοῦ. Ποίησον μετ' αὐτοῦ σημεῖον εἰς ἀγαθόν. Ἴδοιμι τοῦτον ὡς ἐγώ τε ὁ ἄθλιος πατὴρ βούλομαι καὶ αἱ σαὶ πρὸς θεὸν εὐχαὶ δύνανται.» Ἐκείνου δὲ ἀνανεύοντος καὶ μηδὲν αὐτῷ κοινὸν εἶναι καὶ τοιούτοις θαύμασι λέγοντος, ὁ πατὴρ πάλιν ἱκέτευε, προσέπιπτεν, ἠντιβόλει τὸν μοναχὸν Ἀντώνιον οἱονεὶ συνεφαπτόμενον αὐτῷ τῆς δεήσεως ἔχων καὶ τὴν εὐχὴν ἐπισπεύδοντα. Μόλις οὖν πεισθεὶς ἐξανέστη καὶ τὰς χεῖρας ὑψοῦ διάρας εἰς ἀκοὰς ηὔξατο πάντων. Εἶτα μετὰ τὴν εὐχὴν ἀπῆεσαν. Καὶ τότε μὲν ἀμφοτέρους ἡ μονὴ ἔσχεν· ἔωθεν δὲ ἀναστὰς ὁ μέγας εὐθὺ τοῦ ὄρους ἐχώρει, τὴν ἐξ ἀνθρώπων δόξαν ὅλῳ ποδὶ διαφεύγων· ᾔδει γὰρ τὸ μέλλον ἐκ τῆς εὐχῆς ἔσεσθαι. Ὁ τοίνυν χρηστὸς Ἀντώνιος ἐθέλων μαθεῖν εἴ τι τῆς τοῦ ἁγίου εὐχῆς ὁ νοσῶν ἀπώνατο, πέμπει πευσόμενος τοὺς ἐπὶ τῆς οἰκίας, καὶ ὁ πεμφθεὶς ἐπανῆει λέγων ἐκεῖνα, ἃ καὶ λέγειν φρικτὸν καὶ σιωπᾶν ἄγαν φθονερὸν καὶ κακόηθες. Τὸν πρὸ μικροῦ σχεδὸν ἐν νεκροῖς λογισθέντα καὶ τὸ ζῆν ἤδη ἀμφισβητήσιμον ἔφιππον ἄρτι προελθεῖν τοῦ οἴκου καὶ πρὸς τὸ βαλανεῖον ἐρρωμένον οἴχεσθαι.

46. Τοὺς ἑωθινοὺς ὕμνους ἅμα τοῖς συνοῦσιν ἀδελφοῖς ὁ μέγας ᾄδων ποτὲ καὶ ἤδη πρὸς τῷ τέλει γενόμενος τῷ τῆς τραπέζης ἐπιμελητῇ μοναχῷ, «Σοὶ δέ, ὦ τέκνον, φησίν, ἐπιμελὲς γενέσθω μικρόν τι ἔδεσμα εὐτρεπίσαι τοῖς ἐρχομένοις ὡς ἡμᾶς ἀδελφοῖς, ὥστε καὶ βραχύ τι ἀνεθῆναι τὸν κόπον αὐτοῖς.» Ὤχετο οὖν ἐκεῖνος καὶ ἀνθρακιὰν ποιήσας εἶτα διηπορεῖτο τί ποτε ἄρα ὁ τοῦ ὁσίου βούλεται λόγος, «Ποῦ γὰρ ὁ προσαγγείλας, φησί, καὶ πόθεν ὁρμηθεὶς ἐλήλυθεν; Ὁποῖοι δὲ καὶ οἱ φοιτῶντες, συνήθεις ἢ γνώριμοι;» Οὕτως ἀπορηθεὶς ἔρχεται πρὸς τὸν ἅγιον, «Καὶ ὅτου χάριν, φησί, κεκέλευσμαι τράπεζαν ἑτοιμάσαι, μηδενὸς ὄντος, ᾧ τὰ πρὸς ἑστίασιν, ἑτοι-

supplicated him, falling down before him, entreating the monk Antonios to act as a supporter in his request and an advocate of his prayer. He reluctantly agreed, and standing up and raising his hands on high, he prayed so all could hear. After the prayer they departed and both returned to the monastery.

At dawn, the great one arose and withdrew straight to the mountain,* fleeing with all speed* the glory that comes from men, for he knew what the outcome of his prayer would be. But the good Antonios wished to know if the sick one had been helped by the saint's prayer and sent someone to inquire at the house. The messenger returned saying things which are thrilling to report and exceedingly envious and mean spirited to suppress. The one who a short while before had practically been counted among the dead was now indisputably alive, and mounted on a horse he was leaving his house and was going forth to the bath in good health.*

46. Once the great one was singing the morning hymns along with his fellow brothers. When he finished, he said to the monk in charge of the table, "See to it, my son, that you provide a little something to eat for the brothers who are on their way to us, so that they can be refreshed a little from their fatigue." He went out and made a charcoal fire, puzzled about what the remark of the holy one meant, thinking, "Where is the one who told him this, and where did he come from? And who are those who are coming — are they associates or acquaintances?"* In his perplexity he went to the saint and asked, "Why am I ordered to prepare a meal when there is no one to receive our hospitality? Who are they and who told you about them?" He was probably thinking in human terms

μάσομεν; Τίνες γὰρ οὗτοι; Καὶ τίς ὁ περὶ αὐτῶν προσαγγείλας;» Οὕτως ἐκεῖνος ἀνθρωπίνως τάχα περὶ τοῦ κρείττονος ἢ κατὰ ἄνθρωπον λογιζόμενος. Ὁ μέντοι θεῖος ἀνὴρ πλάσματι ἀγνοίας τὸ πρόβλημα διαλύων, «Ἀλλὰ σύγγνωθι, ἔφη, τέκνον· ἔοικε γὰρ ὅτι πλανηθέντες ὑπὸ δαιμόνων εἰρήκαμεν, ὥστε παρασκευῆς φροντιστέον οὐδεμιᾶς.» Οὕτως ἀκούσας ἠμέλει ὁ μοναχός. Ἤδη δὲ τῆς ἡμέρας περὶ αὐγὰς οὔσης, φθάνουσι μετ' ὀλίγον καὶ οἱ πρὸς τὸν μέγαν φοιτῶντες, ὧν αὐτὸς καὶ προειρήκει τὴν ἄφιξιν. Τούτους ἐπεὶ ὁ μοναχὸς ἐθεάσατο, ἀπιστίαν μὲν ἑαυτοῦ κατέγνω, ἠγάσθη δὲ τὸν πατέρα τῆς διοράσεως, πλὴν καὶ οὕτως οὐκ ἀπέσχετο πείρας, ὥστε δὴ καὶ μαθεῖν περὶ ὧν ἀμφίβολος ἦν. Προσελθὼν τοίνυν παρ' αὐτῶν ἐμάνθανε τῶν πεφοιτηκότων τίνες τε εἶεν καὶ ὅθεν ἥκοιεν καὶ ὅπως καὶ δι' ἣν ἄρα παρέβαλον τὴν αἰτίαν καὶ ὡς οὔτε ἄλλοτέ ποτε πρὸς ὄψιν ἔλθοιεν τῷ ἁγίῳ οὔτε τὴν ἑαυτῶν ἄφιξιν νῦν ἐφθάκασι προμηνύσαι. Ὡς δὲ καὶ ἐψήσας τὰ ἐδέσματα παρετίθει, ὅπερ ἐκεῖνος ἔδρασε κατὰ τὸ λανθάνον, τοῦτο τὸν μέγαν διέλαθεν οὐδαμῶς, μέρος τι τοῦ ὄψου ὑποκρατήσας καὶ ἑαυτῷ πρὸς βρῶσιν ταμιευσάμενος. Ἐκεῖνον μὲν οὖν αὐτίκα ὕδωρ ἀντλήσοντα παραπέμπει, αὐτὸς δὲ ἀναστὰς καὶ τῆς χύτρας λαβόμενος ὅλην κατακενοῖ τοῦ πίνακος. Οἱ μὲν οὖν ἑστιώμενοι μετὰ τὸ φαγεῖν ἀπῆεσαν· ἐπανελθὼν δὲ ὁ μοναχὸς καὶ τροφῇ χρήσασθαι βουληθείς, ἐπεὶ μὴ εὗρεν ὃ ἔφθασε ταμιεύσασθαι, πολὺς ἦν ἀλύων καὶ θρασυνόμενος καὶ τοῦ πατρὸς ὡς σφόδρα ἠδικημένος καταβοῶν, «Καὶ τί δαί; Οὐκ ἄξιός εἰμι καὶ αὐτὸς φάσκων ἐπίσης τοῖς ξένοις προνοίας; Εἰ δὲ καὶ μὴ αὐτὸς ὄψου δέῃ, φησίν, ἡμᾶς δεομένους ὅτου χάριν ἀποστερεῖς;» Πρὸς ὃν ὁ ἅγιος ἠπίως μάλα καὶ προσηνῶς, «Εὐφημεῖν, ἀδελφέ, δέον καὶ τροφῆς μετέχειν ὡς χθὲς καὶ πρότερον. Ἐκεῖνο γάρ, ἔφη, τὸ ὄψον τοῖς ἐνταῦθα πεφοιτηκόσιν οὐχ ἡμῖν ἡτοίμασεν ὁ θεός· πάντως δὲ οὐκ ἀδύνατος, εἰ συμφέρον οἶδε, καὶ ἡμᾶς τρυφῆς ἐδέσμασι διαθρέψαι.» Οὕτως ἀκούσαντα τὸν ἀδελφὸν μετάνοια τῶν ὑπ' αὐτοῦ λεχθέντων

concerning something beyond human comprehension. The divine man solved the problem by a semblance of ignorance. He said, "Excuse me, my child, for we must have been led astray by demons when we spoke; therefore, do not worry about preparations." Upon hearing this the monk did nothing further. Now it was just after sunrise when those who were coming to visit the great man arrived — the ones whose arrival he had predicted. When the monk saw them, he realized his own lack of faith and he marveled at the father's insight; nevertheless, he did not refrain from testing, to satisfy his doubts. Approaching them he learned from the travelers who they were,* where they were from, how and for what reason they had come, and also that they had never seen the saint before nor announced their arrival in advance. Once he had cooked the food and served it, he did something secretly which did not escape the notice of the great one: he set aside part of the food and saved it to eat himself. Luke immediately sent him out to draw water, and then, standing and taking the vessel, he emptied out its contents. After dinner those who were being entertained withdrew, but the monk returned intending to eat the food. When he could not find what he had saved, he was beside himself, and brashly denounced the father for greatly wronging him, saying, "What is this? Do I not deserve as much attention as these visitors? Just because you do not need to eat meat, why do you deprive us who do need it?" The holy one replied gently and kindly, "Hold your peace, my brother; we need food as we did yesterday and the day before. But God prepared that meat for those who traveled here, not for us; and He would not be unable, if He thought it would contribute to our well being, to nourish us with the food of luxury." When the brother heard this, he repented what he had said, and falling on his knees he immediately asked for forgiveness and received it.

εἰσῄει. Γόνυ τοιγαροῦν κλίνας, συγγνώμην εὐθὺς ᾐτεῖτό τε καὶ ἐλάμβανε.

47. Πολλὰς δὲ τὰς ἐν ἐκείνῳ τῷ τόπῳ φέρων ὀχλήσεις διὰ τὸ καὶ πολλοὺς εἶναι τοὺς ὁσήμεραι φοιτῶντας καὶ τὸ φιλήσυχον αὐτῷ καὶ γαληνὸν ὑποφθείροντας, ἐβούλετο μὲν ἐκεῖθεν ἀναχωρεῖν καὶ πρὸς ἐρημικωτέρους μεταβῆναι τόπους, οὐ μὴν πειθόμενον ἑαυτὸν παρεῖχε τοῖς λογισμοῖς, ἅτε τῷ οἰκείῳ θελήματι ἀντιπίπτειν εἰδὼς καὶ συμβαίνειν ἁπλῶς οὐδέποτε. Ταύτῃ τοι καὶ τὸν διακονούμενον αὐτῷ μοναχὸν Γερμανὸν ὄνομα εἰς Κόρινθον ἔγνω πέμπειν πρὸς τὸν τότε τὴν ἀρετὴν περιβόητον· Θεοφύλακτος οὗτος ἦν ὁ σοφός, ὃς τῆς θύραθεν σοφίας διδάσκαλος ὤν, οὐδὲν ἧττον ἀπὸ τῶν ἔργων καὶ τοῖς ἐρασταῖς τῶν καλῶν τὴν ἀρετὴν παρεδίδου. Πρὸς τοῦτον τοιγαροῦν ἐκπέμψας, τί ποιητέον ἐζήτει μαθεῖν· πότερον ἐνταῦθα μένειν καὶ οὕτω φέρειν ὑπὸ πολλῶν ὀχλούμενον ἢ τοὺς ἀβάτους τοῖς πολλοῖς καὶ ἀνθρώπων σπανίζοντας ἀνθελέσθαι τόπους; Ὁ δὲ τὸ τοῦ θείου ἔλεγεν Ἀρσενίου ἄριστα ἔχον, «Κρατεῖν δεῖ· φεύγειν γὰρ ἐκεῖνος τοὺς ἀνθρώπους ἔφη καὶ σώζεσθαι·» καὶ αὖθις, «Φεύγε, σιώπα, ἡσύχαζε.»

48. Τούτων ὁ θαυμάσιος ἀκούσας Λουκᾶς τῶν τοῦ Ἰωαννίτζη μερῶν ἀφίσταται καὶ πρός τι χωρίον Καλάμιον οὕτως ἐπιχωρίως καλούμενον μεταβαίνει, ὃ μὴ μόνον εὖ ἔχον ἡσυχίας, ἀλλὰ καὶ ἀέρος ἐν καλῷ κείμενον σφόδρα ἐκεῖνος ἠσπάσατο· ἐν αὐτῷ τε διάγων ἠγάλλετο τὴν ψυχήν.

49. Ἐν τούτῳ φασὶ συνενεχθῆναί τι τοιοῦτον, ὃ λήθης οὐκ ἔστιν ἄξιον: Πλοῖον προσωρμίσθη ποτὲ τῷ τοῦ Καλαμίου τοῦδε λιμένι, οὗπερ ἐξελθόντες οἱ ναῦται καθ' ὕδατος ἄντλησιν, προσέρχονται καὶ τῇ τοῦ μεγάλου καλύβῃ. Ἐπεὶ δὲ ἐκεῖνος ἔτυχε μὴ παρών, τὸν μύλωνα, ὃν πρὸς ἀναγκαίας ἐκέχρητο χρείας, ὃν καὶ χειρόμυλον εἰθισμένον καλεῖν, λαβόντες ἀπῄε-

47. Since he endured many distractions there,* for many people visited him every day and disturbed his tranquility and solitude, he wished to withdraw and move to more deserted places. But he was not totally decided, since he knew that he should resist his own will and never simply follow it. Thus, he decided to send the monk Germanos* who was serving him* to Corinth to a person renowned at that time for virtue. This was Theophylaktos* the Wise, a teacher of pagan wisdom,* who nevertheless transmitted virtue by his deeds to lovers of the good. He sent to him seeking to learn what he should do — whether he should remain there and endure distractions from many people, or whether he should choose instead a remote place where there were few human beings. The response came from him that the sentiment of the divine Arsenios* was best: "Restraint is necessary, for Arsenios said, 'Flee men and be saved,' and again, 'Flee, keep silence, be tranquil.' "*

48. When the wondrous Luke heard this, he withdrew from the region of Ioannitza and moved to a certain place known locally as Kalamion* which he welcomed not only because it was well situated for tranquility, but also had a good climate. Living there he rejoiced in his soul.

49. Here the following episode is said* to have taken place, which should not be forgotten. Once a ship came to anchor in the harbor of this Kalamion. The sailors, having set out to draw water, came upon the hut of the great one. But he happened not to be there at the time, and they took the mill (commonly called a "handmill") which was essential for his needs and then went away. A

σαν. Εἶτα μετ' ὀλίγον ἐπανελθόντα τὸν ἅγιον καὶ αἰσθόμενον κατὰ πόδας χωρεῖν ἐκείνους μεταδιώκοντα. Ἐπεὶ δὲ καὶ κατελάμβανε, τὸ ἀφαιρεθὲν ἀπαιτεῖν· αὐτῶν δὲ μηδὲν δρᾶσαι τοιοῦτον ἰσχυρῶς διατεινομένων, ὁ μέγας, «Καὶ εἰ μηδὲν, ἔφη, συνοίδατε, ἀλλ' ὑμεῖς μὲν καλῶς ἄπιτε, ὁ θεὸς δὲ τὸν ὑφελόμενον, ὡς αὐτῷ δοκοῦν, μετελεύσεται.» Οὕτως εἰπόντος, ὀλίγον ἦν τὸ ἀπὸ τοῦ λόγου, καὶ ἡ θεία δίκη, καίτοι μέλλειν ὡς τὰ πολλὰ εἰωθυῖα, ὀξύτερον ἄρτι μετῆει, καὶ ὁ τὴν μύλην ὑφελόμενος πεσὼν εἰς γῆν νεκρὸς ἔκειτο, χαλεπὸν κλοπῆς ἐπιτίμιον τὸν θάνατον ὑποσχών, ἵνα καὶ χεῖρες αἱ πρὸς τὸ κακουργεῖν πρόχειροι συσταλῶσι καὶ οἱ θρασέως καταφρονοῦντες ἐπιεικείας μάθωσιν ὅτι καρπός ἐστι τῷ δικαίῳ καὶ ὅτι ἔστιν ὁ θεὸς κρίνων αὐτοὺς ἐν τῇ γῇ. Τὸν μέντοι θεῖον Λουκᾶν λύπη μετῆει πολλὴ καὶ συχναὶ διῆλθον ἡμέραι σκυθρωπάζοντα τοῦτον καὶ ὀδυρόμενον ἔχουσαι τὸν πικρὸν ἐκείνου καὶ μετανοίας χωρὶς θάνατον.

50. Τρίτον ἔτος ἐνταῦθα διαγενέσθαι τῷ μακαρίῳ φασίν. Εἶτα τοῦ ἔθνους τῶν Τούρκων τὴν Ἑλλάδα κατατρεχόντων εἰς τὸ πλησιάζον νησίον συνάμα τοῖς κύκλῳ χωρίοις καὶ αὐτὸς εἰσέρχεται, ὅπερ Ἀμπελὼν μὲν λέγεται, ἔστι δ' ἐσχάτως αὐχμηρόν τε καὶ ἄνυδρον. Γίνεται οὖν τοῦτο γυμνάσιον ἀρετῆς τῷ γενναίῳ καὶ πρόξενον καρπῶν ἀγαθῶν· ἀπιὼν γὰρ ἑκάστης καὶ ὕδωρ μετακομίζων ἐδίδου τοῖς ὄχλοις, οὐχ ὕδατος δὲ μόνον, ἀλλὰ καὶ οἴνου καὶ σιτίων, ὅτε παρῆν, αὐτοῖς ἐκοινώνει, ἔστι δ' ὅτε καὶ ἁλιεύων ἰχθῦς προῖκα παρεῖχε. Τοῦ μέντοι λαοῦ περαιωθῆναι βουλομένου πρὸς τὴν Πέλοπος, ὡς οὐκέτι τῆς Ἑλλάδος ἐλευθερίαν τὴν ἀπὸ τῶν ἐθνῶν ὄψεσθαι προσδοκομένης αὐτοῖς, ἀπεῖργεν ἐκεῖνος, «Ἐαρινὸν τὸ νέφος, ἀδελφοί, λέγων, καὶ ὅσον οὔπω διαλυθήσεται καὶ ἡ αἰθρία φαιδρότερον ἡμῖν ἐπιλάμψει. Εἴ γε δὴ καὶ μὴ τέλεον ἀνεθῇ τὰ Ἑσπέρια βαθείας ἀπώνασθαι τῆς γαλήνης, ἀλλὰ ταὐτὰ πείσετε τοῖς Ἰσραηλίταις, ὧν τὸ πρὸς κακίαν εὐχερὲς καὶ δυσκόλως ἰάσιμον, ἵνα

little while later the holy one returned, and realizing what had happened, he followed on their heels. When he caught up with them, he asked them to return what they had taken. They insisted that they had done no such thing, whereupon the great one said, "If you know nothing about it, then farewell, but God will pursue the person who took it as seems best to Him." When he had said this, the result followed quickly and the divine judgment, although it is often delayed, now came rather swiftly: the one who had taken the mill fell to the ground dead, paying the harsh penalty of death for his theft — so that the hands* that were prone to evil deeds might contract and those who boldly despise gentleness might learn that there is a "harvest for the just man and that God judges those upon the earth."* Intense grief, however, afflicted the divine Luke, and for several days he was downcast, lamenting the man's bitter death which had taken place without repentance.

50. They say that the blessed one remained there three years. Then, when the nation of the Turks* overran Hellas, he and the villagers* round about crossed over to the nearby island called Ampelon* which is totally dry and waterless. This place became a training ground of virtue for the noble one and a source of good fruits. For every day he went off and brought back water to give to the people. He provided them not only with water but also with wine and food, when available, and sometimes fish which he gave away. But when the people wanted to cross over to the land of Pelops, expecting that they would never see Hellas free from the heathen, he restrained them, saying, "This is a spring cloud,* brothers, and is almost dispersed and soon the air will gleam brighter for us. Even if the West* is not to enjoy peace, you will have the same experience as the Israelites, whose disposition to evil was indeed hard to remedy, not to say, entirely incurable. Because of His understanding, the omniscient One did not allow the son of Nave* entirely to destroy the heathen nations dwelling around Sion, so that if the Israelites

μὴ λέγω καὶ παντελῶς ἀνίατον, ὁ πάντα εἰδὼς ἐπιστάμενος οὐκ ἀφῆκε τὸν τοῦ Ναυῆ τὰ παρακείμενα τῇ Σιὼν ἔθνη παντάπασιν ἀπολέσαι, ἵν' ἔχοιεν ἁμαρτάνοντες ἐπὶ θύραις αὐτοῖς τοὺς σωφρονιστάς, οὐχ ὡς ἀποροῦντος ἄλλης τοῦ θεοῦ παιδείας, ἀλλ' ὡς ἂν ἐπηρτημένην ἀεὶ τὴν μάστιγα θεωροῦντες ἀσφαλέστερον διαζῶσιν.»

51. Ὁ μέντοι τοῦ θεοῦ ἄνθρωπος ἐπὶ τρισὶ πάλιν χρόνοις ἐν τῷ νησίῳ τούτῳ διαζῶν ἦν, οὐ τροφῆς πολλάκις, ἀλλὰ καὶ αὐτοῦ τοῦ ὕδατος στέρησιν ὑπομένων· εἴ ποτε γὰρ, ἀνέμων ἀγρίων ἐπιπνευσάντων, ἄπλωτος ἡ θάλασσα ἦν μὴ ἐφιεῖσα διελθεῖν αὐτῷ καὶ ὑδρεύσασθαι, διέμενεν οὕτως ἐπὶ πολὺ τῷ δίψει διατηκόμενος. Οὐ μὴν ἀλλὰ καὶ ἄλλην ὁ ἐχθρὸς αὐτῷ πληγὴν ἐξευρίσκει· ἐν γὰρ τοῖς παιδογόνοις αὐτοῦ μορίοις κνισμὸν ἐπιβάλλει, οὕτω χαλεπόν τε καὶ ἄγριον, ὡς ὀλίγου δεῖν ἐκκοπῆναι ταῦτα παρασκευάσαι. Τίς οὖν ἦ ἐκέχρητο πρὸς τοιόνδε κακὸν θεραπεία; Εὐχὴ συνεχὴς πρὸς θεόν τε καὶ τὸν ἐκεῖσε σαρκικῶς ἅγιον κείμενον, ὃς ὄναρ αὐτῷ ἐπιφανείς, βοτάνην ὑποδεικνύει, «Διὰ ταύτης, λέγων, τοῦ μὲν λυποῦντος εὑρήσεις ἴασιν, πλὴν ἀλλ' ἴσθι σαφῶς, ὅτι τοῦ ἐντεῦθεν ὀφειλομένου μισθοῦ τῆς ὑπομονῆς ἀποτεύξῃ.» Εἶτα διεγερθεὶς ἐκεῖνος οὐ κακὸς ἐφάνη περὶ τὴν αἵρεσιν τοῦ λυσιτελοῦντος διαιτητής, οὐδ' ἄνεσιν τοῦ πρὸς μικρὸν αὐτῷ διοχλήσοντος αἰωνίας προέκρινεν ἀντιδόσεως, ἀλλ' εἵλετο πάσχειν οὕτως, ἕως ὁ τῶν γνώσεων κύριος καὶ προθέσει μόνῃ πράξεως συντέλειαν ἐπιγράφων καὶ τὴν πληγήν, ὡς οἶδεν, ἰάσατο καὶ τελείους τῷ ἀθλητῇ τοὺς μισθοὺς εἰς τὸ μέλλον ἐταμιεύσατο.

52. Ἡ τοῦ μακαρίτου Λουκᾶ ἀδελφή, ἧς καὶ πρότερον ὁ λόγος ἐμνήσθη, ταλαιπωροῦντι καὶ πονουμένῳ περὶ τὸ λεχθὲν νησίον τῷ ἀδελφῷ ἄρτους προσφέρει, οὓς ἐκεῖνος λαβών, τῆς μὲν προθέσεως αὐτῶν ἀποδέχεται, «Οὐδένα δὲ τούτων, φησίν, αὐτὸς ἔδομαι ὅτι μηδὲ πρὸς ἐμὴν, ἀλλὰ πρὸς ἑτέρων αὐτοὺς χρείαν

sinned they would have people to curb them at their door — not that God lacked some other form of instruction, but that seeing the whip always ready they might live more securely."

51. The man of God lived for another three years on this island, enduring frequent shortages not only of food but even of water. For when the fierce winds blew and the sea became unnavigable, making it impossible for him to cross over to transport water, he was afflicted by thirst for long periods of time. Moreover, the Enemy devised another attack on him. For he brought upon the parts of his body used for generating children an itch so terrible and severe that he was almost prepared to cut them off. What treatment* did he use for such an affliction? He continuously prayed to God and to the saint whose body was buried there,* who appeared to him in a dream and pointed out a plant, saying, "Through this you will find the cure for your misery, but know this clearly: you will lose the reward for your endurance." When he awoke, he showed himself to be no base arbitrator about the most profitable choice. He did not prefer to exchange temporary relief for eternal affliction, but chose to keep suffering until the Lord of all knowledge, who by His choice alone brings a matter to completion, stopped the attack (as he knew He would). The ultimate rewards were thus bestowed on the athlete* for the future.

52. The sister* of the blessed Luke, who has already been mentioned, brought loaves of bread to her brother while he was undergoing suffering and hardship on the island mentioned above. He accepted them and was grateful for her good intentions* but said, "I myself will eat none of these because God prepared them

ἡτοίμακεν ὁ θεὸς καὶ εἴ σοι θέλησις, ὄψει τούτους καὶ τῆς χρείας θαυμάσεις τὸ ἀναγκαῖον καὶ εὔχρηστον.» Οὕτως εἰπόντος, ἡ μὲν ἠπορεῖτο καθ' ἑαυτὴν καὶ ἰδεῖν περιέμενε τοὺς ἐλευσομένους· τὸν δὲ μετ' ὀλίγον λύπη δεινὴ καὶ ἀγωνία ἐλάμβανε καὶ συναλγεῖν ἐῴκει τισὶ κινδυνεύουσι καὶ συμπάσχειν καὶ θερμῶς αὐτῶν ὑπερεύχεσθαι. Εἶτα καὶ δῆλος ἦν ὑπέχων τὰ ὦτα, καθάπερ ψόφου ποθὲν εἰς αὐτὸν διαβαίνοντος, ὀψὲ δὲ καὶ πρὸς τὸ τέλος, οἷα τοῦ πράγματος καλὴν τὴν ἔκβασιν δεξαμένου ἀναθαρσῶν ἑωρᾶτο καὶ ἡδονῆς ἔμπλεως καὶ τῷ θεῷ προσφέρων εὐχαριστίαν. Ἡ δὲ αἰτία τούτων; Πλοῖον ἦν ἐξ Ἰταλίας μὲν ἀναγόμενον, ἤδη δὲ μεσούσης νυκτὸς χειμαζόμενον ἰσχυρῶς, ὅπερ εὐχαῖς ἐκείνου διαφυγὸν τὸν κίνδυνον εἰς τὸ αὐτοῦ νησίον μόλις καταίρει. Ὡς οὖν καὶ τοῖς ναύταις οὐκ ἄγνωστος ἦν τίς ὁ ἐνταῦθα διατρίβων ἐστίν, ἀποβάντες εὐθὺς τοῦ πλοίου προσίασι τῷ ἁγίῳ περὶ τῶν συμπεσόντων διαλεγόμενοι καὶ τὸ τῆς σωτηρίας ἀνέλπιστον ἐξηγούμενοι, ἀγνοοῦντες ὅτι πρὸς ἐκεῖνον οἱ λόγοι, ὡς πολλῷ πρότερον καὶ τὴν συμφορὰν διέγνω καὶ τοῦ κρείττους ὀφθῆναι τῆς συμφορᾶς μόνος ὑπῆρξεν αὐτοῖς αἴτιος. Ὁ μέντοι θεῖος ἀνὴρ καὶ περιουσίαν ἀγάπης πλουτῶν καὶ ταῖς ἀληθείαις φιλανθρωπότατος, αὐτοῖς τε τοὺς ἄρτους παρετίθει τοὺς τῆς ἀδελφῆς καὶ οὐδὲν ἄλλο ἦν, ὃ μὴ ἐποίει πρὸς θεραπείαν τῶν ἀνδρῶν καὶ ἀνάκτησιν ἔργῳ τε καὶ λόγῳ παραμυθούμενος αὐτοὺς καὶ ἀναλαμβάνων καὶ προθυμούμενος, εἴπερ οἷόν τε καὶ αὐτὰ διανοῖξαι τὰ σπλάγχνα καὶ εἴσω τούτους εἰσδέξασθαι διὰ τὴν ἀφθονίαν τῆς προαιρέσεως. Τοιοῦτόν ἐστι τὸ ἱλαρῶς διδόναι καὶ Ἀβραμιαίαν ἔχειν ἐν τῷ ξενοδοχεῖν τὴν ψυχήν, μηδὲν σκυθρωπόν, μὴ φειδωλὸν ὑποφαίνοντας, πολλῷ δὲ προθυμότερον διδόναι προαιρουμένους ἢ ἐκείνους λαβεῖν, καὶ τὴν αἰδὼ νικῶντας τῶν δεομένων τῷ φιλοτίμῳ τῆς μεταδόσεως.

53. Ὥρα δὲ καὶ περὶ τῆς αὐτοῦ μεταβάσεως νῦν εἰπεῖν καὶ ὅπως τόδε τὸ νησίον ἀπολιπὼν εἰς τὸν τόπον, ὃς καὶ θανόντα

not for my use but for the use of others, whom you will see, if you wish, and you will marvel at how badly needed and useful they will be." When he had spoken, she was perplexed and waited to see those who were going to appear. After a short while he was overcome with great grief and distress, as if he were suffering along with some people in danger and sympathetically and fervently praying on their behalf. Then he seemed to listen closely, as if a sound was reaching him from somewhere; and finally, later on, as if everything had turned out well, he appeared encouraged and pleased and gave thanks to God.

Now what was the reason for this? A ship sailing from Italy, in the middle of the night was severely tossed by a storm. Having escaped the danger through his prayers, it put in with difficulty at his island. Since the person who lived there was not unknown to the sailors, as soon as they disembarked from the ship they went to the saint and told him what had happened and recounted their unexpected salvation, not knowing that their words were directed to one who knew all about their misfortune and who alone was responsible for their successful escape from disaster. But the divine man, rich with the abundance of love and most charitable in the truth, gave them the bread his sister had brought and he did all he could to aid them in their recovery. He consoled them in deed and in word, restoring and encouraging them, as if able to open up his innermost being and to receive them through his extreme good will. So it is to give graciously and to have a hospitable soul like Abraham's,* not being grudging or stingy, but choosing to give to others with far greater zeal than they show in receiving, and overcoming the embarrassment of those in need by the generosity of the distribution of gifts.*

53. It is now time to tell about his departure and how he left this island and went to live in the place* which saw his death and now

τοῦτον ἑώρακε καὶ νῦν τὸ ἱερὸν αὐτοῦ πλουτεῖ λείψανον, μεταβαίνει.

54. Οἱ τῷ ἁγίῳ τῆς φυγῆς κοινωνήσαντες, πολλῆς τε τῆς παρ' αὐτοῦ θεραπείας ἔν γε τῇ νήσῳ ταύτῃ μετεσχηκότες, οὗτοι δηλαδὴ μαθόντες οἷος ἐκεῖνος τὴν ἀρετὴν καὶ βουλόμενοι τοῦτον ἐγγίζοντα ἔχειν, προσελθόντες καὶ τί μὲν οὐκ εἰπόντες, τί δὲ οὐ δράσαντες τῶν πεῖσαι δυναμένων φιλοσυνήθη ψυχὴν καὶ τὰς μεταβάσεις ἐπιεικῶς δυσχεραίνουσαν, ἀπάγουσι πρὸς τὸν τόπον ὡς, τό γε νῦν ἔχον, θεατὴν αὐτοῦ μόνον ἐσόμενον, καὶ, εἰ μὴ κατὰ γνώμην δοκεῖ, πάλιν εἰς τὴν προτέραν ἐπανήξοντα παροικίαν. Εἶτα περιστάντες, «Μέχρι τίνος, ἔλεγον, ἐμφιλοχωρήσεις τοῖς παραλίοις, πολλοῖς μὲν τοῖς ἐκ τῶν πλοίων, πολλοῖς δὲ καὶ τῶν παραπορευομένων ὀχλούμενος τοῖς θορύβοις; Ὁρᾷς οἷος ὅδε χῶρος, ἐφ' ὃν ἔστηκας; ὡς εὐκρατής; ὡς ἐπιτερπής; θορύβου τε παντὸς ἐλεύθερος καὶ ἀνθρώποις σχεδὸν ἄβατος; ἄλλως τε δὲ καὶ ὕδατος εὐπορῶν τοῦ καθαρωτάτου ὁμοῦ πρός τε χρείαν δίψης καὶ πρὸς ἀρδείαν λαχάνων καὶ φυτῶν ἱκανῶς ἔχοντος; Οὐδὲν τῆς σῆς ἐπιθυμίας ἐλλιπὲς εὑρήσεις ἢ ἀνάξιον, ἀλλὰ καὶ ἡμᾶς ἕξεις εὐπρόθυμόν σοι πᾶσαν ὑπηρετήσοντας λειτουργίαν.»

55. Ἀποδεξάμενος γοῦν αὐτούς τε τῆς προθέσεως καὶ τὸν τόπον ὡς ὑπὸ θεοῦ δειχθέντα, ἠγάπησέ τε καὶ ἐν αὐτῷ παροικεῖν τὸ λοιπὸν ᾑρετίσατο. Ἔπειτα τὸ ὕδωρ τῆς παρακειμένης ὕλης ἀπογυμνώσας, διαυγέστερον ὁμοῦ νάειν καὶ ἀφθονώτερον παρεσκεύασεν ὅσαι τε ὧραι φιλοκαλῶν καὶ καθαίρων καὶ παντοῖα φυτεύων φυτά, παράδεισον οἷον ἀπέδειξεν ὡραιότατον, οὐ γεύσει μόνον, ἀλλὰ καὶ ὀφθαλμοῖς χαριζόμενον. Τὸ μέντοι κελλίον οὐ πλησίον τούτου καὶ τῆς πηγῆς, ὡς πορρωτάτῳ δὲ μᾶλλον καὶ μεταξὺ τῶν θαμνωδῶν φυτῶν ἔστησεν, ὥστε μὴ ῥᾳδίως τοῖς πολλοῖς ἐπίδηλον εἶναι· σκοπὸς γὰρ αὐτῷ τὰς τῆς κενῆς δόξης ἀφορμὰς ἀεὶ περικόπτειν καὶ ὡς τεθνηκὼς μᾶλλον

is endowed with his sacred relics.

54. Those who had shared the flight of the holy man and who had been aided by him on the island, these people knew what sort of a person he was and how virtuous, and they wished he would remain near them. What did they not say, what did they not do to win over this soul that preferred familiar things and understandably deplored change! They led him to this very place, as if only going there to look it over and assured him that if he did not like it he could return again to his former dwelling place. Then standing around him, they asked, "How long will you choose to live by the sea where you are annoyed by many disturbances from the ships and from those who pass by? See what sort of place this is where you are standing — how temperate in climate, how pleasant, free from all disturbance and isolated from men, and also how well supplied with very pure water, sufficient both for the demands of thirst and for the irrigation of vegetables and plants? You will find it lacking or unworthy in nothing that you desire; also you will find us eager to perform every service for you."

55. He accepted their good suggestion, and he loved the place as if it had been shown to him by God and decided to live there from then on. Then, clearing out the spring from the surrounding brush, he made it flow more clearly and more abundantly. How many hours were spent beautifying, clearing and planting all sorts of plants! What a beautiful paradise* he made his garden, a delight not only to the taste but also to the eyes. He located his cell, however, not near it and the spring, but quite far away and in a thicket so that it would not easily be noticed by most people. His purpose was always to prune back the impulses of vain glory, and, as far as his associates were concerned, to be more like a dead person than a living one.

τοῖς παροῦσιν ἢ ζῶν εἶναί τε καὶ νομίζεσθαι.

56. Οὕτως οὖν ἔχοντα καὶ βίου καὶ προαιρέσεως, ὁ πονηρὸς ἐκεῖνον οὐκ ἐνεγκών, οὐ λογισμοῖς μόνον καὶ πειρασμοῖς ἀνθρώπων οὐκ ἀγαθῶν σφάλλειν ἔσπευδε τὸν γενναῖον, ἀλλὰ καὶ σχήμασιν αἰσθητοῖς καὶ φαντάσμασιν οἷος ἐκεῖνος πολύτροπος ταυτὶ καὶ παντοδαπός· καί ποτε τῇ θύρᾳ παραστὰς ἐν σχήματι μέλανος ἀνθρωπίσκου, τοιοῦτος γὰρ φιλεῖ φαίνεσθαι, οἷος δὴ καὶ ἀτεχνῶς ἔστι τὴν προαίρεσιν, «Ἔκαυσάς με, καλόγηρε, φησί, πλὴν ἀλλὰ μικρὸν ἐπίμεινον καὶ εἴσῃ σαφῶς τὶς οἶδε σφοδρότερον καίειν.» Τοῦ δὲ ἁγίου τὸν θεῖον τοῦ σταυροῦ τύπον ἐπαφέντος αὐτῷ καὶ «Καταργήσαι σε κύριος» ἐπειπόντος, εὐθέως ἐκεῖνος ἀφίστατο καὶ ἀφανὴς ἐγένετο. Ἔπειτα κατὰ πόδας τοῦ μοναχοῦ Γρηγορίου παραβαλόντος, ὃς δήπου καὶ συνήθης ἦν τῷ ἁγίῳ, «Συνήντηκέ σοι, πρὸς αὐτὸν εἶπεν, ὁ κονιδάριος;» (τοιούτῳ γὰρ ὀνόματι καταπαίζειν ὁ μέγας εἰώθει τοῦ πονηροῦ). Ἐκείνου δὲ διαμφιβάλλοντος καὶ τίς οὗτος εἴη πυνθανομένου, «Κοντὸς αἰθίοψ μοι παραστάς, φησί, καὶ καύσειν ἡμᾶς ὅσον οὔπω ἀπειλησάμενος, ᾤχετο φεύγων.» Καὶ ὃς συνεὶς τὸ λεχθέν, «Ἀλλ' ἡμᾶς, ἔφη, πάτερ, τῶν αὐτοῦ βελῶν καὶ παγίδων ἐξέλοιτο κύριος. Τοῦτο ἡμῖν τῶν εὐχῶν τῶν σῶν διαπραττομένων· πρός σε γὰρ ἐκεῖνος ὑπὸ θεοῦ σκεπόμενον ἄπρακτός ἐστι καὶ κενός.»

57. Σὺν αὐτῷ τοίνυν ὁ μοναχὸς οὗτος Γρηγόριος τὰς ἱερὰς ἡμέρας τῶν νηστειῶν διανύων, οὐ διελίμπανε προσιὼν αὐτῷ καὶ ὑπὲρ τῆς συντρόφου δεόμενος ἀσθενείας, θεοῦ δεηθῆναι καὶ ἀπαλλαγὴν αὐτῷ εὔξασθαι τοῦ πιέζοντος· ἦν γὰρ νοσερῶς ἔχων τὸ σῶμα καὶ ὁ στόμαχος αὐτῷ ἀρρώστως πάνυ διέκειτο. Ἐκείνου δὲ ἀναβαλλομένου καθάπερ ἐν ἅπασι τοῖς τοιούτοις καὶ μεῖζον ἢ κατὰ τὴν αὐτοῦ δύναμιν εἶναι τὸ αἴτημα ἰσχυριζομένου, ὁ Γρηγόριος καὶ ἀλγῶν καὶ θαρρῶν (ᾔδει γὰρ ὅπως ἐκείνῳ τὰ πρὸς θεόν) οὐκ ἀφίστατο, ἀλλ' ἐπέμενε τὴν αἴτησιν

56. Since this was the way he lived and conducted himself, the Evil One would not tolerate him but tried zealously to cause the downfall of the noble man, not only with the arguments and temptations of ignoble men but also with perceptible manifestations and forms, as is typical of this shifty and changeable one. Once he appeared at the door in the form of a little black man* — he likes to appear this way because such is his real disposition — and he said, "You have burnt me, monk, but just wait and you will surely find out who knows how to burn more severely!" But when the saint made the sign of the Cross in his direction and said, "The Lord render you powerless," he abruptly withdrew and disappeared. Soon afterwards the saint encountered the monk Gregorios,* his associate, and said, "Has the Lousy One* met you?" (for with such a name the great one was accustomed to mock the Evil One). But when he seemed uncertain and asked who this was, Luke said, "A short Ethiopian appeared to me and threatened to burn us as no one has ever been burnt; then he fled." Gregory understood what this meant and said, "May the Lord save us from his weapons and snares! Your prayers have achieved this for us, for since you are protected by God, he is empty and powerless against you."

57. Now Gregorios the monk spent the holy days of Lent with him, and he kept going up to him and asking him to entreat God about his recurrent illness and to pray for a release from his affliction, for he was ill in his body and his stomach was quite sick. But when he avoided the topic, as he did in all such cases, and insisted that the request was greater than his power, Gregorios, both grieving and taking heart (for he knew what his relationship to God was), did not depart but renewed his request until the wondrous one was not able to put him off any more. He said, "Humble Gregorios, demons have cheated me concerning you last night, and I do not

ἐπισπεύδων ἕως οὐ πλέον εἴργειν αὐτὸν δυνάμενος ὁ θαυμάσιος, «Ταπεινὲ Γρηγόριε, λέγει, περὶ σοῦ με τῆς παρελθούσης νυκτὸς δαίμονες ἠπατήκασι καὶ οὐκ ἔχω τί σοι ἐρῶ.» Τοῦ δὲ μὴ ἁπλῶς τοῖς ῥήμασιν ὑπαχθέντος, ἀλλὰ θείαν εἶναι τὴν ὄψιν πιστεύσαντος, εἶτα καὶ δεομένου δῆλον αὐτῷ ποιῆσαι τὸ ὁραθέν, «Ἄνδρα τινά, ἔφη, φοβερὸν ἐδόκουν ὁρᾶν, ὃς πλησίον μὲν ἵστατο, χρυσοῖς δὲ καὶ φιλοτίμοις τοῖς αἰσθήμασιν ἐκεκόσμητο· σοῦ δὲ παρὰ μέρος ἱσταμένου, φησί, καὶ τοὺς ὀφθαλμοὺς εἰς ἡμᾶς ἔχοντος, τί δήποτε πρὸς ἐκεῖνον εἶπον, οὑτοσί μοι διενοχλεῖ· παραδείξας σε, οἰκτειρον αὐτὸν ἢ κἀμὲ μᾶλλον, τῆς τοιαύτης λύσας ὀχλήσεως· ὁ δέ, ««Ἄφες αὐτόν, ἔφη, ἐθέλει γὰρ μοναχὸς γενέσθαι·»» ἐμοῦ δέ, ««Ἀλλὰ καὶ ἤδη γεγένηται, ὡς ὁρᾷς,»» εἰπόντος καὶ δακτύλῳ τὸ σχῆμα ἐπιδεικνύοντος, ἐκεῖνος ««Τὸ μέτρον εἴρηκα, λέγει, τῆς μοναδικῆς τελειότητος, οὐχ ἁπλῶς τὸ σχῆμα, οὐδὲ γὰρ ἀπὸ τῶν ἐνδυμάτων, ἀλλ' ἀπὸ τῶν πραγμάτων μᾶλλον καὶ τῆς πρὸς τὴν ἀρετὴν ἐπιδόσεως ὁ ἀψευδὴς δείκνυται τοῦ μοναχοῦ χαρακτήρ.»» Καὶ ταῦτα μὲν ὁ τῷ μεγάλῳ φανείς. Εἰ οὖν ἡ σταύρωσις καὶ τὸ νεκροῦσθαι τῷ κόσμῳ σύμβολον ἀκριβὲς τῆς πρὸς ἀρετὴν τελειότητος, εὔδηλον ὅτι καὶ τὸ νοσεῖν εἰς αὐτὸ φέρει καὶ γυμνάσιον ἀρετῆς ἐστι καιριώτατον· ὥστε πρὸς τὸ ἐθέλειν εἶναι μοναχὸν ἀληθῆ πλεῖστα συνεισφέρει καὶ τὸ νοσεῖν· καὶ τοῦτο ἦν αἰνιττόμενον τὸ ῥηθέν, «Ἄφες αὐτόν, ἐθέλει γὰρ μοναχὸς γενέσθαι.» Οὐδὲν οὖν τὸ μετὰ ταῦτα προστίθησιν ὁ Γρηγόριος, ὅτι μὴ μόνον τὸν τριακοστὸν ἔννατον ἐπῇδεν ἑαυτῷ ψαλμόν, πλὴν οὐκ εἰς τέλος αὐτόν. Οὐμενοῦν περιεῖδεν ὁ τοῦ θεοῦ ἄνθρωπος, ἀλλ' ὄναρ ἐπιφανεὶς ἐν ἰατροῦ προσχήματι καὶ καυτῆρος αὐτοῦ τῷ στομάχῳ ἐπιβάλλειν δόξας, «Ἄπελθε, φησί, ταπεινὲ Γρηγόριε, ὑγιῶς ἔχων· οὐκέτι γὰρ ἐκ βρωμάτων ὀδυνήσῃ τὸν στόμαχον.» Τοῦτο εἰς ἔργον ἐξέβη ὡς αὐτὸς ἐκεῖνος εἰσέτι περιὼν μαρτυρεῖ.

58. Πόθος, ὃν ἴσασι πάντες, ὃς καὶ τῆς Ἑλλάδος ἀρχὴν οἷα

have anything to say to you." Gregorios did not simply withdraw at these words but, believing that this vision had been divinely inspired, he asked him to describe clearly what he had seen. Luke said, "I imagined I saw a frightening man who stood near me wearing golden and splendid garments.* Next you were standing there and directing your eyes to us. Then I said to him, as I pointed to you, 'Why indeed does this person keep troubling me? Pity him, or rather me, by removing the trouble.' But he said, 'Leave him alone, for he wants to be a monk.' When I said, 'But he already is, as you see,' and pointed with my finger at your habit, he said, 'I meant the measure of monastic perfection, not just the habit, for not from clothing but rather from deeds and from progress towards virtue is the true character of the monk shown.' "*

Such was the message of the one who appeared to the great man. If the Crucifixion and dying to the world are a true symbol* of perfection in virtue, it is clear that sickness also leads there and is a most suitable training in virtue,* so that sickness contributes most towards becoming a true monk. This was what was meant by the statement, "Leave him alone, for he wants to be a monk." Gregorios added nothing after this except that he sang to himself the thirty-ninth Psalm, but not to the end,* for the man of God did not allow it. He appeared in a dream in the garb of a doctor and seemed to put cauterizers upon his stomach and said, "Go away, humble Gregorios, in health, for no longer will you suffer pain in your stomach when you eat." And this actually happened, as he who is still alive attests.

58. Pothos,* about whom everyone knows, was entrusted with

στρατηγὸς ἔτυχε πιστευθείς· οὗτος ἐν Θήβαις τὰς διατριβὰς ἔχων, ἔργῳ καὶ αὐτὸς τῆς συνοίκου τῷ μεγάλῳ χάριτος ἐπειράθη. Ζάλης γὰρ οὐ μικρᾶς τὸ Βυζάντιον ἐχούσης, ἅτε δὴ τυραννικῆς ἐπιθέσεως κατὰ τοῦ τότε βασιλεύοντος (Κωνσταντῖνος οὗτος ἦν ὁ χρηστός) μελετηθείσης, ἅπαντας τοὺς ὑπόνοιαν καὶ μικρὰν ὑποσχόντας ἐκεῖ συνήθροιζον. Μετάκλητος οὖν ὁ καὶ δηλωθεὶς Πόθος ὑπὸ τῶν τῆς συζύγου γραμμάτων γίνεται· «Τὸ μηδὲν πάντα τὰ ἐν χερσὶν ἡγησάμενον τὴν βασιλεύουσαν ὡς τάχος καταλαβεῖν· τῷ τε γὰρ βασιλεῖ, φησί, περισπούδαστος ἡ σὴ παρουσία καὶ ὁ τοῦ φιλτάτου σου παιδὸς θάνατος τὴν ἄνοδον ἐπισπεύδει.» Ταῦτα σκυθρωπὸν ἐκεῖνον ποιοῦσι καὶ πολλὴν αὐτῷ διαμάχην τοῖς λογισμοῖς ἐμβάλλουσιν. Ἦγχε μὲν γὰρ αὐτὸν ὁ τοῦ παιδὸς θάνατος καὶ ἀνελθεῖν ἤπειγεν, ἐδεδίει δὲ τὸν καιρὸν καὶ ὑπώπτευε μήποτε κινδύνοις ἀνελθὼν περιπέσοι καὶ μάλισθ' ὅτι πρὸς βασιλέως μὲν οὐδαμῶς, παρὰ δὲ τῆς γυναικὸς μόνης ἀνελθεῖν ἐπιτέτραπτο. Οὕτως οὖν ἐπαμφοτερίζοντι καὶ ὑπὸ δύο παθῶν πόθου τε καὶ φόβου μεριζομένῳ προσελθών τις τῶν ἐν τέλει καὶ μνήμην περὶ τοῦ θείου Λουκᾶ ποιησάμενος, «Ἀλλ' εἰ τούτῳ, φησίν, ἔλθοις εἰς ὁμιλίαν καὶ περὶ τῶν προκειμένων ἀνακοινώσῃ, οὐδέν σοι τὸ λοιπὸν ἀμφίδοξον ἔσται περὶ τοῦ τί δεῖ ποιεῖν, ἀλλὰ σαφῶς περὶ τοῦ λυσιτελοῦντος εἴσῃ.» Τοῦτο ἀκούσας ὁ στρατηγός, οὐ χρόνῳ καὶ ἀναβολαῖς τὸ πρᾶγμα ἐδίδου, ἀλλὰ περὶ παντὸς ἐποιεῖτο τὸ τῷ ἁγίῳ πρὸς ὄψιν ἐλθεῖν· καὶ τυχὼν ἤκουεν οὐ λοξὰ καὶ ἀμφίριστα κατὰ τοὺς Πυθίους χρησμούς, ἀλλὰ τὸ συνοῖσον ἐπιδήλως καὶ καθαρῶς. Ἔλεγε γὰρ μετὰ τοῦ προσήκοντος ἤθους καὶ παραστήματος οὔτε πρὸς ἐπίδειξιν ἀφορῶν οὔτ' αὖθις τὴν ἐκείνου ἀρχὴν ὥς τι μέγα καὶ θεσπέσιον ἐκπληττόμενος, οὐδ' ὥσπερ ἡμεῖς οἱ ὅλως τοῦ καιροῦ γινόμενοι ἀμέτρως τε ἅμα καὶ πρὸς τὸ ὑπερέχον ταπεινούμενοι καὶ τῶν μετριωτέρων ὑπεραιρόμενοι, «Ἄνελθε, κύριε ὁ στρατηγός, εἰς Κωνσταντινούπολιν ἀλύπως καὶ ἀδεῶς καὶ πάντα σοι τὰ σκολιὰ κύριος εἰς εὐθέα μεταποιήσει. Ὅ τε γὰρ βασιλεὺς

the rule of Hellas as *strategos*, and while he was living in Thebes, he too experienced the grace that dwelt within the great man. No small storm was brewing in Byzantium, for a tyrannical plot* against the emperor, Constantine the Good, had been uncovered, and all those who were under even the slightest suspicion were being assembled there. Pothos was summoned by letters from his wife: "Considering everything that you have in hand as nothing, come to the Queen of Cities as quickly as possible, for your presence," she said, "is much desired by the emperor, and the death of your dearest child should hasten your return." At this he was downcast and there was much conflict in his thoughts. For although the death of his son tormented him and made him wish to return, the situation made him afraid and he suspected that by returning he would fall into danger, especially because he had been ordered to go back not by the emperor but only by his wife. As he was thus divided and was torn by two emotions, yearning* and fear, an official drew near and mentioned the divine Luke, saying, "If you talk with him and inform him about the matters at hand, you will no longer be in doubt about what you should do, and you will know precisely what is desirable."

Hearing this the general did not delay or hesitate but made it his first order of business to go to see the holy one, and on meeting him he did not hear oblique and ambiguous words as in the Pythian oracles,* but what was beneficial, clearly and unambiguously expressed. For he spoke in his customary fashion and with conviction, neither seeking display nor again overawed by the man's office which might have seemed important and impressive; he did not act as we do who become entirely creatures of the moment, both immoderately humble towards what is powerful and self-exalting over what is more modest. Then he said, "Go up, lord general,* to Constantinople without grief or fear, and all that is crooked the Lord will make straight for you,* and the emperor will see you with well disposed eyes; and in addition he will deem you worthy of honor, and you will see your child in good health and free from all suffering." The general, hearing these things as from a prophetic and

εὐμενέσιν ὀφθαλμοῖς ὄψεταί σε, πρὸς δὲ καὶ τιμῆς ἀξιώσει σε, τό τε παιδίον ἐρρώμενον αὐτὸ ὄψει καὶ πάθους παντὸς ἐλεύθερον.» Ταῦτα ὁ στρατηγὸς ὡς ἐκ προφητικῆς καὶ θεοπνεύστου γλώττης ἀκούσας καὶ μηδὲν ἐφ' οἷς ἀκήκοεν ὅλως ἐπιδοιάσας, ὁδοῦ εἴχετο. Ἐπεὶ δὲ καὶ κατέλαβε, πάντα ἐκβεβηκότα ἰδών, οὐ σιωπῇ κρύπτει τὸ θαῦμα, ἀλλὰ καλὸν διήγημα πολλῶν ἀκοαῖς παραδίδωσιν.

59. Τὰ δὲ κατὰ τὸν ἐπιφανῆ καὶ περίβλεπτον Κρινίτην πῶς ἄν τις μὴ γραφῇ καὶ μνήμῃ παραδοὺς ἢ φθόνου καὶ κακίας ἢ ῥᾳθυμίας ἐκφύγῃ γραφήν; Καὶ αὐτὸς γὰρ ὁμοίως τὴν τῆς Ἑλλάδος ἀρχὴν πιστευθεὶς καὶ πρὸς αὐτὴν ἀπιών, ἐπεὶ τῇ Λαρίσσῃ προσήγγισε, τῶν περὶ τοῦ ἁγίου διηγημάτων ἢ θαυμάτων, μᾶλλον εἰπεῖν, τὰ ὦτα ὑποπλησθείς, εἰς ἔρωτα ἦλθε τῆς ἐκείνου θέας καὶ ὁμιλίας. Ὡς οὖν ἤδη περὶ τὰς Θήβας ἦν, αὐτίκα πρὸς αὐτὸν ἐκπέμψας μετεκαλεῖτο· καὶ ὃς οὐδὲν ὑπερθέμενος τῷ πεμφθέντι συνηκολούθει. Εὑρίσκει τοιγαροῦν ἐπὶ τραπέζης ἁβρᾶς αὐτὸν ἀνακεκλιμένον, ἐπεὶ καὶ ἀρίστου καιρὸς ἦν. Εἶτα μαθόντος ἐκείνου καὶ ἐπιτρέψαντος, εἴσεισι καὶ αὐτὸς καὶ εἷς τῶν ἑστιωμένων γίνεται καὶ ἀναστᾶσι συνανίσταται καὶ ὑποστροφῆς ἅπτεται, μηδὲ λόγου βραχέος, οὕτω συμβάν, παρὰ τοῦ θερμῶς λίαν καλέσαντος καταξιωθείς. Λύπη τὸν ἅγιον ἐν τούτῳ κατέσχεν οὐχ ὑπὲρ ἑαυτοῦ -- τίς γὰρ τούτου μᾶλλον ἐραστὴς ἀδοξίας; -- ἀλλ' ὑπὲρ ἐκείνου καὶ τοῦ σεβασμίου τῶν μοναχῶν σχήματος καὶ ὀνόματος οὕτως ἐπ' αὐτῷ περιφρονουμένου. Ἐξιὼν τοίνυν πρός τινα τῶν τῷ στρατηγῷ διακονουμένων, «Οὕτως ὄναιο, φησί, ζωῆς τε καὶ σωτηρίας, μηδὲν ὅλως ὑποσταλεὶς ἀπάγγειλον τάδε τῷ στρατηγῷ: Τί δήποτε τὸ κελλίον ἀπολιπόντα με τὸ ἐμὸν παρεσκεύασας ἐνταῦθα καταλαβεῖν; Τί δέ μοι κόπων τοσούτων πρόξενος ἐπὶ ματαίῳ κατέστης; Τί δὲ εἰς τὴν πόλιν ἐλθεῖν τὸν φιλέρημον κατηνάγκασας; Οὐ λόγου με κατηξίωσας, οὐκ ἀσπασμοῦ μετέδωκας, οὐκ ἄλλο τι ἔδρασας, ὧν ἔδει φιλάρετον ἄνδρα

divinely inspired tongue doubted nothing that he had heard and set out on the road. When he arrived and saw that all had been fulfilled, he did not hide the miracle in silence but recounted this splendid story for many to hear.

59. How could someone who did not commit to writing and transmit to memory the story about the admired and greatly distinguished Krinites* escape the charge of envy, malice or laxness? For he likewise was entrusted with the rule of Hellas. When he was on his way there and was nearing Larissa,* his ears were filled with stories about the saint, that is to say about his miracles, and a longing came over him to see and converse with him. When he reached the vicinity of Thebes, he immediately sent a message and called for him. Luke did not delay but accompanied the messenger and found him reclining at a luxurious table, since it was indeed time for the midday meal. When Krinites learned of his arrival, Luke was admitted at his behest and joined those being entertained. When they rose from table, he also arose and was about to depart, having been deemed worthy, as it turned out, not even of the least word from the man who had invited him so warmly. Grief overcame the holy one, not on his own behalf — for who was ever more eager to avoid glory than he? — but on behalf of the other man and of the honored habit and name of monks* which was being treated with such contempt in his person. As he was leaving, he said to one of the general's servants, "May you enjoy life and salvation if you do not distort the following message to your general: Why indeed did you make me leave my cell and come here? Why are you the cause of such pointless labors for me? Why did you compel a person who loves solitude to come to this city? You did not think me worthy of a single word nor did you give me a kiss of greeting nor did you do anything else that a person who loves virtue and who makes some claim to piety would do. Or perhaps you only arranged for me to share

καὶ ποσῶς εὐλαβείας μεταποιούμενον δρᾶν, ἢ τάχα τοῦτο μόνον ὡς τρυφῆς ἐφιέμενον κοινωνῆσαι τραπέζης σοι παρεσκεύασας; Τίσι δὲ καὶ λόγοις ἐδεξιώσω πνευματικοῖς ἐν ταύτῃ σου τῇ τραπέζῃ; Ποίᾳ τῶν ἐπωφελῶν ἀναγνώσεων ἡμᾶς ηὔφρανας, ὅτι μὴ μᾶλλον γελώτων ἔπλησας καὶ ἀνειμένης εὐτραπελίας; Οἷον δὲ καὶ σαυτὸν ἐπέδωκας τοῖς ἑστιωμένοις, οὐκ ἐπὶ κλίνης, οὐκ ἐπ' ἄλλου του καθεζόμενον εὐσχημόνως, ἀλλ' ἐπὶ στρωμνῆς ὕπτιον ἀνακείμενον, οὐδ' ἐπὶ τῆς ὀσφύος τὴν ζώνην, ἀλλὰ πόρρω που βεβλημένην αὐτὴν ἔχοντα καὶ μηδὲν ὅλως τῶν ἐθνικῶν διαφέροντα; Ἆρα Χριστιανῶν ταῦτα ἢ θεὸν ἐπὶ νοῦν ἐχόντων ἢ σωτηρίας ἐφιεμένων;» Ταῦτα ὁ μέγας εἰπὼν ἐπισκήψας τε αὖθις διασαφῆσαι πάντα τῷ στρατηγῷ εἰς τὸ πρὸ τοῦ ἄστεος ἔξεισι σεμνεῖον πρὸς τὸν μοναχὸν Ἀντώνιον, ὃν καὶ φθάσαντες ἤδη διὰ μνήμης ἐποιησάμεθα. Ἐκείνῳ τοιγαροῦν ἁπάντων ἀπαγγελθέντων, ἐπεὶ ταῖς ἀληθείαις ἐπιεικὴς καὶ μέτριος ὁ ἀνὴρ καὶ συνῆκε μὴ τὸ δέον πεποιηκώς, πολλὴν ἑαυτοῦ κατεγίνωσκε περὶ τὰ σπουδῆς ἄξια ῥᾳθυμίαν. Σπεύδει γοῦν ὀξύτητι μετανοίας τὸ δι' ἀπροσεξίαν ἁμαρτηθὲν ἰάσασθαι καὶ ἵππου εὐθὺς ἐπιβὰς καὶ μηδὲ πολλῶν ὡς χθὲς καὶ πρώην δεηθεὶς τῶν ἑφεπομένων ἢ προαγόντων ἐπὶ τὸν ἅγιον ἔρχεται· καὶ πρῶτα μὲν τοῦ σφάλματος θερμὴν καὶ πεπονημένην δοὺς τὴν ἀπολογίαν ταχείας ἀξιοῦται τῆς συγγνώμης, ἐπεὶ καὶ ἔτυχε συνιὼν ὁ ἀνὴρ πρὸς τὸν ἑτοίμως λίαν εἰς συμπάθειαν ἐπικλίνοντα· ἔπειτα τοὺς παρεστῶτας ἐκχωρεῖν ἐπιτρέψας μόνος πρὸς μόνον διελέγετο παρατείνας ἄχρις ἑσπέρας. Τί οὖν ἐντεῦθεν γίνεται; Συνάπτεται τῷ ἁγίῳ πρὸς ἀγάπην οὕτω θερμήν, ὡς «κεκολλῆσθαι ὀπίσω αὐτοῦ τὴν ψυχήν,» ἵνα τὸ τοῦ Δαβὶδ εἴποιμι, καὶ μηδὲ βραχύ τι καιροῦ χωρὶς αὐτοῦ τὸ παράπαν εἶναι βούλεσθαι. Ἀμέλει καὶ πρὸς πᾶσαν ἐκείνου χρείαν δηλαδὴ καὶ ὑπηρεσίαν προθυμότατα διακονῶν ὑπῆρχε καὶ δαπανῶν, ὥσπερ οὖν καὶ ἐπὶ τῇ ἀνεγέρσει τοῦ ναοῦ τῆς καλλινίκου μάρτυρος Βαρβάρας τὰ καιριώτατα συνεβάλετο καὶ πολλὴν αὐτῷ συνεισήνεγκε μετὰ τῆς χειρὸς καὶ δαπάνην.

your table because you thought that I craved luxury. With what spiritual words did you entertain at that table of yours? With what edifying reading did you gladden us? Did you not rather give us our fill of laughter and relaxed festivities? And how did you present yourself to your guests — not seated in polite fashion upon a couch* or anything else, but lying reclined on a mattress* and not with your belt at your loins but rather much lower, in no way different from the heathens? Now is this the way of Christians or of those who set their thoughts on God and desire salvation?"

When the great man finished speaking and had given for the second time the order to convey these things clearly to the general, he withdrew to the monastery outside the city, to the monk Antonios* whom we have already mentioned. When the message reached Krinites, he regretted being so lax about a matter that deserved special care, since he was really gentle and reasonable and knew that he had not done what was proper. So he hastened with keen repentance to mend the mistake caused by his carelessness. Immediately mounting his horse — and having no need for many attendants to follow and precede him, as he would have had until just before — he went to the holy one. First, having made a fervent and elaborate apology for his mistake, he received swift forgiveness, since he was dealing with a person who was exceedingly inclined to sympathy. Then, ordering his attendants to withdraw, he conversed with him alone, and the conversation lasted until evening.

What happened then? He was drawn to the holy one with an affection so warm that his soul "was glued onto him,"* if I may use the phrase of David, and he did not want to be separated from him at all, not even for a short time. Indeed he tended to his every need, and he most zealously performed every service and made every expenditure, as for example in donating what was most essential for the construction* of the church of the superbly victorious martyr Barbara:* much money along with the work force.* When it was necessary for him to return to Byzantium, as his term of office came to an end, he approached the saint and asked for his prayers to accompany him on the journey, and he ardently asked not to be

Ἐπεὶ δὲ καὶ ἀνατρέχειν ἔδει πρὸς τὸ Βυζάντιον, ἅτε καὶ τῆς ἀρχῆς αὐτῷ ἤδη πρὸς πέρας ἰούσης, προσελθὼν τῷ ἁγίῳ εὐχάς τε ἠτεῖτο τὰς ἐκείνου συνοδοιπόρους λαβεῖν καὶ περὶ τοῦ μὴ λήθῃ δοθῆναι μετὰ τὴν ἀναχώρησιν ἐκθύμως ἠξίου· ὁ δέ, «Ἀλλὰ σύ γε, φησί, τὴν βασιλεύουσαν νῦν οὐκ ὄψει, ἔτι γάρ σε τῶν Ἑσπερίων ἄρχειν ὁ θεὸς βούλεται.» Ὁ μὲν εἴρηκεν, ὁ δὲ τῆς ὁδοῦ ἀρξάμενος καὶ ἤδη περὶ τὴν Λάρισσαν ὢν ἐπίστου τὰ εἰρημένα πάλιν ἐπανιών· γράμμα γὰρ βασιλικὸν εὐθέως καταλαβὸν στρατηγεῖν αὐτὸν τῆς τοῦ Πέλοπος καὶ ἄρχειν ἐχειροτόνει.

60. Ἄξια μὲν καὶ ταῦτα θαυμάζειν· ἡ δέ γε περὶ τῆς Κρήτης αὐτοῦ προαγόρευσις οὐδὲ μακρὰν ἐστιν ἀπιστίας, καίτοι πολλὴν ἔχουσα τὴν μαρτυροῦσαν ἀλήθειαν· σχεδὸν γὰρ εἴκοσι πρότερον χρόνοις προλέγει περὶ αὐτῆς, ὅτι τε ἁλώσεται καὶ ἐπὶ τίνος ἡ ἅλωσις ἔσται, οὕτω καθαρῶς εἰπών, «Ῥωμανὸς Κρήτην χειροῦται·» ἐπεὶ δὲ Ῥωμανὸς ἦν ὁ πρεσβύτερος τότε τὴν βασιλείαν διέπων, ὅτε ταῦτα παρ' αὐτοῦ προηγόρευτο, πυθομένου τινὸς τῶν παρόντων, εἰ οὗτός ἐστιν ὁ νῦν βασιλεύων, «Οὐχ οὗτος, εἶπεν, ἀλλ' ἕτερος.»

61. Γυνή τις τῶν ἐπιφανῶν τῆς πόλεως Θηβῶν νόσῳ περιπίπτει δεινῇ· ταύτης τοιγαροῦν ὁ ἀνὴρ πολλὰ τῶν χρημάτων εἰς ἰατροὺς ἀναλώσας τὴν μὲν οὐσίαν ἔβλαψεν, ὠφελῆσαι δὲ ταύτην οὐδὲν ἴσχυσεν. Ὅθεν ἐσχάτη τούτοις ἐλπὶς ὁ τοῦ θεοῦ ἄνθρωπος γίνεται, ὃς ἀλγοῦντι τῷ ἀνδρὶ καὶ δεομένῳ θερμῶς συναλγήσας τὸν μοναχὸν ἐφώνει Παγκράτιον, «Καὶ τοῦτο δή, ἔφη, λαβών,» ληκύθιόν τι δείξας ἐλαίου πλῆρες, «ἄπιθι πρὸς τοῦδε τοῦ ἀνδρὸς τὴν γυναῖκα καὶ αὐτὴν καθόλου χερσὶν ἰδίαις χρῖσον αὐτὸς ἐπὶ γυμνοῦ τοῦ σώματος.» Ὁ δὲ μηδὲν διακριθείς, ἁπλότητι γὰρ καὶ τοῖς ἐκείνου ἤθεσι τοῖς χρηστοῖς ἐκεκόσμητο, ἄπεισι πρὸς τοὺς δεηθέντας· κἀκεῖνοι πρῶτα μὲν τὴν ἀφὴν ἐδυσχέραινον, ἀκόσμου τοῦ πράγματος νομισθέντος,

forgotten after his departure. Luke replied, "But you are not to see the Queen of Cities now, for God still wants you to rule the West."* He finished speaking and the other set out on his journey, but when he was near Larissa, and was reflecting on what had been said, he was made to believe it, for there he received a royal letter naming him general and ruler of the land of Pelops.

60. These things are indeed a source of wonder, but his prophecy concerning Crete almost provokes disbelief, even though it is well attested, for nearly twenty years earlier he made a prediction that it would be conquered and under whom the conquest would take place: he said clearly, "Romanos will subdue Crete." But since Romanos the elder* was ruling the empire at the time of his prediction, someone asked him if this meant the one who was currently ruling and he said, "Not this one, but another one."

61. A certain woman who was one of the distinguished citizens of the city of Thebes was afflicted by a terrible sickness. Her husband spent much of his money on doctors, depleting his wealth, but was unable to help her at all. Their last hope was the man of God who sympathized with the man who was suffering and entreating him so fervently. Calling the monk Pankratios* and indicating a jar full of oil, he said to him, "Take this and go to this man's wife and with your own hands anoint her all over upon her naked body." To this he made no reply — for he was adorned with simplicity and his good character — and he travelled to those who had made the entreaty. At first they were annoyed at the idea that he would touch her, for it seemed inappropriate, but then bearing in mind who had given the order, they followed those injunctions out of necessity

ἔπειτα καὶ τὸν κελεύσαντα ὅστις εἴη μὴ ἀγνοοῦντες καὶ αὐτοῖς νόμοις ἀνάγκῃ πειθόμενοι καταδέχονται τὴν λειτουργίαν. Χρίει τοιγαροῦν αὐτὴν ὁ Παγκράτιος ἀπὸ κεφαλῆς ἄχρι ποδῶν, εὐπειθῶς εἶχων πατρὸς ἐντολαῖς καὶ υἱὸς ὑπακοῆς δεικνύμενος. Καὶ ὅρα οἷος ὁ τῆς εὐπειθείας καρπός· ἄπεισι μηδὲ μέχρι τῆς λεπτῆς ἐννοίας ὑπὸ τῆς ἁφῆς ἐκείνου βλαβεὶς τοῦ σώματος· ὅρα δὲ καὶ τὴν δύναμιν τῆς τῶν δεηθέντων πίστεως· ἀποτίθεται τὴν νόσον μετὰ τὴν χρῖσιν εὐθὺς ἡ γυνὴ ῥᾷον ἀποδυθεῖσα ταύτην ἢ τὰ ἱμάτια.

62. Καὶ τοῦτο δὲ τῆς ἐσχάτης τοῦ ἀνδρὸς ἀπαθείας σύμβολον ἀκριβές, τὸ καὶ γυναιξὶ πολλάκις ἐγγὺς συγκαθευδήσαντα, οὕτω δὴ συμπεσόν, μηδὲ βραχείας αἰσθέσθαι βλάβης ἢ προσβολὴν μόνην λογισμοῦ παραδέξασθαι. Εἴρηκε γὰρ ὁ αὐτός μοι Παγκράτιος, ὅτι συνήθως τῷ πατρὶ φωνῆς ἄνωθεν γινομένης ἐφόδου χάριν ἐθνῶν, ὥστε πρῶτον αὐτὸν πάντων ὑποχωροῦντα κρύπτεσθαι φειδοῖ τῆς τῶν πλησιοχώρων ἁλώσεως, καθὼς αὐτὸς ἐκεῖνος εἶπεν ἐρωτηθείς· καὶ γὰρ ὡς προφήτῃ προσεῖχον ἅπαντες καί, εἰ μὴ πρῶτον αὐτὸν εἶδον εἰς φυγὴν κλίναντα, οὐδεὶς ὅλως τῶν ἔργων ἢ τῆς οἰκίας ἀφίστατο, ἀλλὰ περιεφρόνουν ὡς ψευδῆ τὴν ἀγγελίαν καὶ ὑγιὲς οὐδὲν ἔχουσαν. Τῆς φωνῆς οὖν οὕτω γενομένης καὶ φυγῇ ποτε χρησαμένων ἡμῶν, ἐμοῦ τε τῷ πατρὶ συνόντος καὶ σπήλαιόν τι ἀμφοτέρων ὑπελθόντων ὁμοῦ, γυναῖκες ἁλώμεναι δύο πρὸς ἡμᾶς ἔρχονται ἡλίου ἤδη κλίναντος πρὸς δυσμάς, ἃς ὁ πατὴρ οἰκτείρας, ἐπεὶ πρὸς τῇ φυγῇ καὶ χειμὼν ἦν, οὐκ ἔγνω δεῖν ἀπωθεῖσθαι, ἀλλὰ μεθ' ἡμῶν τε εἰσεδέχθησαν καὶ προνοίας κατὰ τὸ ἐγχωροῦν ἠξιώθησαν. Ἐπεὶ δὲ καὶ ὕπνου καιρὸς ἦν, ἡμᾶς τῷ ἑνὶ μέρει δούς, ἑαυτὸν δὲ πρὸς θάτερον ἀνακλίνας, μέσον ἀπολειφθῆναι ταύτας διὰ τὸ ψύχος ἐπέτρεψε, καὶ διῆλθεν οὕτως ὡς μητρὶ παῖς ἐγγίζων ἢ ὡς λίθων τινῶν ἢ ξύλων παρακειμένων, μηδὲ λογισμοῦ τινὸς αὐτὸν σαρκικοῦ μηδόλως ἐπιδραμόντος· παρὰ τοσοῦτον ἁπλότης τε καὶ ἀπάθεια, τὸν ἐπὶ γῆς ἄγγελον οἷα

and accepted the service. Then Pankratios anointed her from head to foot, yielding obediently to the commands of the father and showing himself a son of compliance.* Now see how this obedience was to bear fruit: he went away, his thoughts unharmed in the slightest by touching her body. And see also the power of faith among those who had made the entreaty: immediately after the anointing the woman put away her sickness, shedding it more readily than she had her clothing.

62. This story is a true symbol* of the complete detachment of the man: although he slept close to women many times, it turned out that he was not harmed in the least, nor was he attacked by any evil thoughts. This very Pankratios told me that often a voice from above came to the father concerning invasions of the heathens, so that he was the first of all to withdraw into hiding out of concern for the capture of his neighbors — as he himself said when he was asked. "Indeed everyone looked upon him as a prophet; no one abandoned his work or his home unless they first observed him preparing to flee, but instead despised the message as false and of no serious import. Once when the voice had come to him in this fashion and when we had fled, and I was with the father and the two of us had taken refuge in a certain cave* together, two wandering women came to us as the sun was about to set. The father had pity on them, since they were in flight and it was also winter, and he did not think it was right to drive them away; so they were taken in with us and they were granted as much attention as was permissible. When it was time for sleep, he assigned me to one side and himself reclined on the other, and the women were allowed to lie in the middle on account of the cold; the night was spent thus as if a child were close to its mother or as if stones or wood were lying side by side, for no fleshly thought entered into him at all." To such an extent did simplicity and lack of passion embrace like a mother this earthly

μήτηρ ἐνεκολπώσατο.

63. Φίλιππος ἦν αὐτάδελφος τῷ μοναχῷ Θεοδοσίῳ, ὃς καὶ τῶν τῷ ἁγίῳ συνόντων μοναχῶν ἦν. Οὗτος τοιγαροῦν ὁ Φίλιππος κοσμικὸς ὢν καὶ κοσμικῷ τιμώμενος ἀξιώματι (σπαθαρίους συνήθως αὐτοὺς καλοῦμεν) εἰώθει τῷ μεγάλῳ πυκνότερον παραβάλλειν διὰ τὴν περὶ τὸν ἀδελφὸν γνησιότητα. Ποτὲ γοῦν αὐτοῦ κατὰ τὸ σύνηθες ἐρχομένου, προβλέψας αὐτὸν ὁ μέγας οἷς ἐκεῖνος ἔβλεπεν ὀφθαλμοῖς, «Ἑτοίμασον, πρὸς τὸν Θεοδόσιόν φησι χαριέντως, ὅσα δεῖ πρὸς ὑποδοχήν· ὁ γὰρ ἀδελφὸς ὁ σὸς μεθ' ἡμῶν ἔρχεται δειπνήσων.» Οὕτω τοῦ πατρὸς εἰπόντος, τὸν Θεοδόσιον εὐφροσύνη τε ὁμοῦ καὶ ἔκπληξις εἶχε, καὶ παραχρῆμα λεωφόροι καὶ ἀγυιαὶ καὶ ἄμφοδοι αὐτῷ ἐσκοποῦντο τῇ προσδοκίᾳ τοῦ ἀδελφοῦ. Ἤδη δὲ οὔσης ἑσπέρας ἐφίσταται καὶ αὐτὸς χρειῶν ὅσην παρασκευὴν συγκεκομισμένος. Τράπεζα οὖν ἑτοιμάζεται καὶ ὁμοῦ τῷ μεγάλῳ πάντες συνανακλίνονται. Εἶτα οὐδὲν ἦν τῶν παρακειμένων ἐκεῖ, ὃ μὴ πᾶσιν ὁμοίως βρώσιμον ἦν διὰ τὸ τῆς ἀγάπης ἐξόχως καλόν. Φαγόντες δὲ οὕτω καὶ συμπαρακληθέντες ἀλλήλοις, πρὸς δὲ καὶ τὸν μετὰ δεῖπνον συνήθη κανόνα διατελέσαντες πρὸς ὕπνον ἐχώρουν· οὗπερ ὀλίγα μεταλαχόντας ἀνίστησιν εὐθὺς ὁ πατήρ, καὶ τοὺς μὲν ἄλλους ἡ σύναξις εἶχε, τῷ δέ γε Φιλίππῳ ὁ ἀδελφός, ἅτε δὴ γινώσκων ἀσυνήθη στάσεως τοιαύτης καὶ πόνου καὶ ἀγρυπνίας κατακλιθῆναι αὖθις ἐπέτρεπεν ἄχρι γοῦν καὶ τέλους τῶν προοιμιακῶν ὕμνων καὶ τῆς οὕτω καλουμένης στιχολογίας. πλὴν ἀλλὰ τοῦτον ἡ στρωμνὴ πάλιν λαβοῦσα πολλοῖς ἐποίει λογισμοῖς παλαίειν, «Ὠδίνειν τε πόνον καὶ τίκτειν, τὸ τοῦ Δαβίδ, ἀνομίαν,» φάγον εἶναι καὶ οἰνοπότην τὸν θεῖον ἄνδρα ὑπολαμβάνοντα καὶ τὸν εὐλαβῆ πρὸς πλάνην ὑποκρινόμενον. Καὶ ἦν μὲν τοῦτο προηγουμένως τοῦ λαθραίως τὰ πονηρὰ σπέρματα ταῖς ψυχαῖς ἡμῶν διασπείροντος, ἦν δὲ καὶ σμικρᾶς ἐκείνου καὶ ἀγενοῦς διανοίας ἀπὸ τῶν φαινομένων ἁπλῶς πάντα κρινούσης καὶ μηδὲν μέγα

angel.

63. Philippos* was the brother of the monk Theodosios* who was one of the monks associated with the saint. Now this Philippos lived in the world and enjoyed worldly honors — we customarily call these persons *spatharioi** — and was accustomed frequently to meet with the great man because of his close ties with his brother. Once when Philippos was coming to visit in his usual fashion, the great man saw him in advance with his characteristic vision, and he said courteously to Theodosios, "Make everything ready for entertainment, for your brother is coming to dine with us." When the father said this, Theodosios was seized with happiness and astonishment and immediately the avenues, paths and roads were watched for his brother's arrival. Towards evening he arrived bringing everything with him he required. The table was then made ready and they all reclined together with the great man.* Everything that had been prepared to eat was shared by all in the exceptional goodness of love. When they had eaten, enjoyed one another's company, and completed the customary office that follows dinner, they went off to sleep.

When they had slept a little, the father woke them up. The others began performing the *synaxis*, but Philippos' brother, recognizing that he was unaccustomed to so much standing and hardship and vigil, allowed him to go back to bed at least until the end of the prooemiac hymns and the reading of the psalms.* But when he returned to his bed, he began to wrestle with many evil thoughts — as David said, he was in travail with toil and gave birth to injustice;* he imagined that the divine man was a heavy eater and drinker* and was pretending to be pious for purposes of deception. This thought came about primarily because of the One who secretly sows evil seeds in our souls. It also came about from his petty and ignoble mind that he judged all things simply by appearances and was unable to conceive of anything great or lofty; nor could he understand that partaking in the things that had been set before him was a sign of a greater order rather than of gluttony or gourmandizing.*

μηδὲ ὑψηλότερον λογίσασθαι δυναμένης, μηδ' ὅτι μὴ γαστριμαργίας ἦν μηδ' ὀφοφαγίας, ἀλλ' οἰκονομίας μείζονος ἡ τῶν παρατεθέντων αὐτῷ μετάληψις, τὸ μὲν δι' ἀγάπης περιουσίαν, ὡς ἤδη φθάσαντες ἐδηλώσαμεν, ἐν τῷ κέρδει τοῦ μείζονος τοῦ ἐλάττονος περιφρονουμένου (τί γὰρ ἀποχὴ βρωμάτων πρὸς ἀγάπης τοιαύτην ὑπεροχήν;), τὸ δέ, ἵνα δόξῃ μᾶλλον τοιοῦτος διὰ ταπεινοφροσύνης ὑπερβολήν, οἷον αὐτὸν ἐκεῖνος ἐκ πολλῆς ἔδοξε παχύτητος καὶ φρενοβλαβείας. Καὶ ὅτι ταῦτα οὕτως εἶχε καὶ κακῶς ἦν ὀνειροπολῶν ὁ Φίλιππος καὶ σφόδρα τῆς ἀληθείας ἀποπλανώμενος αὐτό, φασίν, ἔδειξε «καὶ ὁ μάρτυς ἐν οὐρανῷ πιστός.» Οὕτω γὰρ στρέφοντα καὶ ἀδολεσχοῦντα τοῖς λογισμοῖς ὕπνος ἐκεῖνον αἱρεῖ καὶ ὄναρ δύο τινὰς ὁρᾷ νεανίας. Τὸ κάλλος ἐκείνων καὶ ἡ ἐκπίπτουσα τοῦ προσώπου μαρμαρυγὴ οὔτ' ὀφθαλμοῖς φορητὴ οὔτε λόγῳ ῥητή· οἵ γε παραστάντες αὐτῷ μορφῇ δυσμενεῖ καὶ ψυχῆς πικρίαν ἀπαγγελλούσῃ, «Τί σεαυτόν, εἶπον, ἐκταράττεις τοῖς λογισμοῖς; Τί τὸν ἀναίτιον ὑποβάλλεις αἰτίαις; Ἄρον ὁ κάτω βλέπων τοὺς ὀφθαλμοὺς καὶ ἴδε ποίας οὗτος ἠξίωται τῆς τιμῆς ὁ παρὰ σοί γε κριτῇ πλάνος ὢν καὶ ὑποκριτὴς καὶ τοῦ τῶν μοναχῶν ὁσίου καταψευδόμενος σχήματος.» Εἶτα τὸν ὀφθαλμὸν διάρας ἐκεῖνος, πρὸς ὃν αὐτὸς ὑπεδείκνυ, μέγα τι καὶ θαυμάσιον καθορᾷ: Πορφύρα τις ὑπέρτιμος ὑπὲρ γῆν ἥπλωτο, ὑπεράνω δὲ ταύτης ὁ μέγας εἱστήκει θαυμαστὸν οἷον καὶ ἄρρητον ἐκ τῆς μορφῆς ἅμα καὶ τῆς περιβολῆς ἀπολάμπων καὶ ὅλως αὐτόχρημα φῶς ὁρώμενος. Ἐπεὶ δὲ τὸν Φίλιππον ὁ ὕπνος ἀνῆκε, σύντρομος πρόσεισι καὶ ἠλλοιωμένος ἔνθα τὴν σύναξιν οἱ πατέρες εἶχον καὶ πάντα διασαφήσας ὅσα τε ὕπαρ αὐτὸς ἐπὶ τῆς στρωμνῆς ἔστρεφε καὶ ὅσα ὄναρ ὑπερφυῶς ἐθεάσατο καὶ συγγνώμης τυχὼν μένει τὸ θαῦμα κηρύττων εἰσέτι ἑαυτοῦ τε καταγινώσκων καλῶς ἐφ' οἷς τοῦ δικαίου λίαν κακῶς κατεγίνωσκεν.

64. Ἡνίκα ταῖς παραλίοις χαίρειν εἰπὼν ὁ θεσπέσιος τὸν τοῦ Στειρίου κατέλαβε χῶρον καὶ τὴν ἀσκητικὴν ἐν τούτῳ καλύβην

One reason for Luke's conduct was that because of the abundance of his love, as we have already made clear, he adhered to a greater good and despised a lesser one, for what is abstinence from food in comparison with such an abundance of love? The second reason was that because of his lofty humility he wished to appear what Philippos, in his great obtuseness and folly, thought him to be. That this was the case and that Philippos was a bad dream-interpreter and had wandered exceedingly from the truth, the "faithful witness in heaven"* made clear.

Sleep overcame him as he was tossing and turning and thinking such thoughts, and in a dream* he saw two youths. Their beauty and the brilliance flashing from their faces could neither be stated in words nor borne by the eyes. Standing next to him in a hostile manner that showed the bitterness of their souls, they said, "Why do you disturb yourself with such thoughts? Why do you accuse a blameless person with such accusations? Stop looking down and raise up your eyes* and see of what honors this one is worthy, who in your judgement is a deceiver and a hypocrite and a dissimulator wearing the holy garb of monks." Then he raised his eyes towards the person to whom they pointed and saw something great and marvelous: an exceedingly precious purple cloth was spread out over the earth and above it the great man was standing, gleaming wondrously and indescribably both from his body and from his clothing and seen entirely as light.* When Philippos awoke, he came all atremble and transformed to where the fathers were conducting the *synaxis*, and he recounted everything that he had been thinking when he was lying awake in bed and all that he had seen so marvelously in his sleep. Whereupon he received forgiveness, and he remained there, as he does even now, proclaiming the miracle, condemning himself quite properly on the charge that he had improperly condemned the just one.

64. When this inspired man said farewell to the seaside, he settled in the area of Steiris* and put up his ascetic hut* there. After

ἐπήξατο, ἕβδομον ἐν αὐτῷ διανύσας ἔτος προέγνω μὲν τὴν μακαρίαν αὐτοῦ τελευτὴν ἐπὶ θύραις οὖσαν, γνώριμον δὲ ταύτην κατέστησεν οὐδενί, ἀλλὰ προελθὼν τῆς κέλλης ὡς ἐπί τι τῶν ἀναγκαίων καὶ πᾶσι φίλοις, γείτοσι καὶ γνωστοῖς παραβάλλων, συντασσόμενός τε καὶ ἀσπαζόμενος ἑκάστου χεῖλη, ὄμματα, πρόσωπον, «Εὔχεσθε, ἀδελφοί, ἔφασκεν, ὑπὲρ ἐμοῦ, εὔχεσθε· ἄδηλον γὰρ τὸ λοιπὸν εἰ καὶ βλέψοιμεν ἀλλήλους.» Εἶτα πάντας οὕτω περιελθόντα καὶ εἰς τὸ ἑαυτοῦ κελλίον ἐπανελθόντα τὸν ὅσιον, τρεῖς ἐπιζήσαντα μῆνας, πρῶτα μὲν νόσος τις ὑπέδραμε μαλακή· σφοδροτέρου δὲ ἤδη τοῦ πυρετοῦ προσβάλλοντος, ἐπεὶ ὀγδόη παρῆλθεν ἡμέρα, δῆλος κατέστη πᾶσι τοῦ σώματος χωριζόμενος καὶ πρὸς θεόν, ὃν ἠγάπησε, πορευόμενος· ὅπερ μαθόντας τοὺς τὰς κύκλῳ κώμας οἰκοῦντας, καίτοι σφοδροῦ τοῦ χειμῶνος ὄντος καὶ χιόνος ἀμυθήτου καταπεσούσης, ὡς σχεδὸν καὶ ὁδοὺς ἀβάτους καὶ οἰκίας ἀνεκβάτους γενέσθαι, ὅμως οὐδὲν ἐκείνους τῆς πρὸς αὐτὸν ἐπέσχε πορείας, ἀλλὰ πανδημεὶ πάντες συνέρρεον καὶ παρ' αὐτῷ μέχρι καὶ ἐννάτης ὥρας παρέμενον οὔτε τροφῆς οὔθ' ὑποστροφῆς ὅλως μνήμην ποιούμενοι, ἀλλ' ἵσταντο πάντες αὐτῷ προσέχοντες καὶ ὄψιν ἐκείνην τὴν ἱλαρὰν βλέποντες καὶ φωνῆς φιλτάτης ἀκούειν καὶ λόγων ἐσχάτων καὶ εὐχῆς μεταλαγχάνειν ἐπιθυμοῦντες καὶ ὑποστῆναι τὸν χωρισμὸν οὐ φέροντες, τοῦτον τέως, φημί, τὸν ἀπὸ τῆς κλίνης, ὥστε τοῦ ὁρᾶν αὐτὸν ἀφεμένους ἐπανελθεῖν οἴκαδε. Ἐπεί τοι γε τοῦ ἐσχάτου γε καὶ μετὰ θάνατον χωρισμοῦ οἷαν ἐκεῖνοι τὴν πληγὴν ἐδέχοντο καὶ ὅπως αὐτοῦ χάριν ἔπασχον τὰς ψυχὰς ἐκ τῶν δακρύων, ἅπερ ἀστακτὶ κατέρρεον, ὑπεσήμαινον· ἕως ἀσπασάμενος πάντας ἐπευξάμενός τε τὰ ἀγαθὰ καὶ ἄκοντας ἀφῆκε γοερὸν στένοντας καὶ βαρέως παθαινομένους. Τοῦ πρεσβυτέρου μέντοι Γρηγορίου προσμένοντος, πυνθάνεται παρ' αὐτοῦ τὸν καιρὸν ὁ μέγας, τοῦ δὲ πρὸς δυσμὰς εἰπόντος εἶναι τὸν ἥλιον, γνοὺς ἐκεῖνος καὶ ἑαυτὸν ἤδη τὸν καλὸν ἀστέρα καταδυόμενον, «Ἀπελθών, λέγει, τὰς ἑσπερίους ὡς τάχος

seven years he knew in advance that his blessed death was at the door. He made this known to no one, but went forth from his cell as if for some necessary purpose, and meeting all his friends, neighbors and acquaintances, bidding farewell and kissing the lips, eyes and face of each one, he said, "Pray for me, brethren, pray, for it is unclear if we will see one another again." When the holy one had gone around to all, he returned to his cell and three months went by.* At first a certain mild sickness afflicted him; then he was attacked by a more severe fever. When the eighth day came, it was clear to all that he was leaving the body and going to God whom he loved. When those who dwelt in the villages round about learned this, even though there was a terrible storm and indescribable snow was falling, so that the roads were nearly impassable and the people housebound, nevertheless, nothing could prevent them from traveling to see him. All of them gathered together and remained by him until the ninth hour,* paying no attention to food or to returning home; they all stood attentively looking at his gentle face, hoping to hear his beloved voice and last words and to receive his blessing. Indeed they were unable to tear themselves away from the bed, and to stop looking at him and go home, for they were feeling the blow of the final separation, the one after death, and their tears which flowed without ceasing showed how their souls suffered on his account; finally, kissing all of them and praying for good things, he dismissed them, even though they were reluctant, groaning sadly and profoundly grieving.

The priest Gregorios* remained, however. When the great man asked him the time and heard that it was sunset, he knew that he himself was the fair star that was setting.* "Go and say promptly the evening prayers," he said, and Gregorios did this and then decided to inquire about an important matter: he asked him where after his death he would prefer to be buried. But he took this badly, saying, "What! Are you not ashamed to be so clearly ignorant about this? You must bind a cord around my feet* and throw me into one of the ravines; if I am useful for no other purpose, I will be food for wild beasts." Undaunted, the priest again asked rather urgently

ἀπόδος εὐχάς.» Ὁ δὲ πληρώσας τὸ κελευσθέν, ἔπειτα δοκῶν περί του τῶν ἀναγκαίων πυνθάνεσθαι, ποῦ μετὰ θάνατον ἠρώτα φίλον αὐτῷ κατατεθῆναι· τὸν δὲ δυσχερῶς πρὸς τοῦτο διατεθέντα, «Τί δαί; Οὐκ αἰσχύνῃ, φάναι, σαφὴς ἀγνοοῦντα φαίνεσθαι περὶ τούτου, ὅτι δεῖ σχοινίον ἐκδύσαντα τῶν ποδῶν εἴς τινά με τῶν φαράγγων καταβαλεῖν, εἰ πρὸς μηδὲν ἄλλο χρήσιμον, ἀλλ' οὖν βρῶμα τοῖς θηρίοις ἐσόμενον;» Τοῦ πρεσβυτέρου δὲ πρὸς ταῦτα μηδὲν ὑποδεδοικότος, ἀλλὰ περὶ τῆς ταφῆς καὶ αὖθις μαθεῖν ἀξιοῦντος μάλα θερμῶς, ὡς καὶ δάκρυα τοῖς λόγοις συμπροϊέναι (ἤθελε γὰρ μηδὲ μετὰ θάνατον παρὰ τὴν ἐκείνου γνώμην ποιεῖν ἐκεῖνος μηδέν), «Τὸν τόπον, ἐν ᾧ κατάκειμαι, φησίν, ἀνορύξας, πλίνθους ὀπτὰς εὑρήσεις, ἃς διάρας καὶ τὸν χῶρον μετρίως φιλοκαλήσας, ἀποδοῦναι τὸν χοῦν τῷ χοΐ φρόντισον· εἶτα τὰς πλίνθους τῇ ἐπιφανείᾳ παράθες τῆς γῆς· μέλλει γὰρ τῷ θεῷ, φησί, λόγοις οἷς αὐτὸς οἶδεν ἀρρήτοις δοξάσαι τὸν τόπον, ἄχρι γοῦν καὶ τῆς συντελείας, πλήθους τῶν πιστῶν ἐνταῦθα συνερχομένων καὶ τὸ ἐκείνου θεῖον ὄνομα δοξαζόντων.» Οὕτως εἰπὼν καὶ ἀσπασάμενος αὐτόν τε καὶ τοὺς σὺν αὐτῷ καὶ τελευταῖον ὑψοῦ τοὺς ὀφθαλμοὺς διάρας καί, «Εἰς χεῖρά σου, κύριε, τὸ πνεῦμά μου παρατίθημι» ἐπειπών, τὴν μακαρίαν ἀφῆκε ψυχήν, τοῖς μὲν ὧν ἀπέστη πολὺ τὸ πένθος καταλιπών, τοὺς δὲ οἷς συνῆλθε χαρᾶς πάσης καὶ εὐφροσύνης πεπληρωκώς, μᾶλλον δὲ καὶ τούτοις προσθήκη γενόμενος καὶ ὧν ἀπέστη μὴ διαλείπων τοῦ συνεῖναι πνευματικῶς καὶ οἷα τέκνων πατρικῶς κήδεσθαι.

65. Ἕωθεν δὲ τοὺς ἐν γειτόνων χωρίτας μετακαλεσάμενος ὁ πρεσβύτερος τὸν τόπον τε διορύττει καὶ ὡς οἷόν τε κοσμεῖ τόν τε συνήθη κανόνα ἐπιτελέσας τὸ ἱερὸν ἐν αὐτῷ κατατίθησι σῶμα, οἷόν τινα πλοῦτον οὐ φειδωλῶς οὐδὲ μικρολόγως ὡς ἑαυτῷ μόνῳ κεῖσθαι τὸν θησαυρόν, ἀλλ' ὥστε κοινὴν εἶναι τοῖς φιλοχρίστοις ἀπόλαυσιν· εἶτα τὰς πλίνθους ἄνωθεν ᾗ προσετάγη καταστρωσάμενος, τὸ μὲν παρὸν ἐπὶ σχήματος τὸ

for instructions about his burial, even adding tears to his words, for he wanted to do nothing contrary to the wishes of this man even after his death. He said, "You will find fired bricks when you dig out the spot where I am lying. Lifting these out and beautifying the place in a modest fashion take care to give dust to dust;* then arrange the bricks on the surface of the earth, for God will bring glory to this place through the mysterious reasons which He Himself knows, until the end of the world, as crowds of believers come together here praising His divine name." After speaking thus and kissing him and those with him and lifting up his eyes for the last time, he said, "Into Thy hands, O Lord, I commit my spirit,"* and he released his blessed soul. To those from whom he departed he left much grief, but to those whom he joined* he brought the fullness of all joy and happiness — or rather he increased their numbers — and he did not deny those from whom he departed a spiritual association with him and the care that a father gives his children.

65. At dawn the priest called the villagers from the neighborhood and, digging out the spot and embellishing it as best he could, completed the customary service; and he placed the sacred body in it as if it were great wealth, not in a mean or stingy way, as if the treasure were laid up for himself alone, but as a common source of enjoyment for those who love Christ. Then, laying the bricks above as he had been instructed, he left the pavement in that fashion for

ἔδαφος καταλείπει.

66. Ἐπεὶ δὲ μῆνες παρῆλθον ἓξ μετὰ τὴν τοῦ πατρὸς κοίμησιν, μοναχός τις εὐνοῦχος, τῆς μὲν τῶν Παφλαγόνων ὁρμώμενος χώρας, Κοσμᾶς δὲ καλούμενος καὶ πρὸς Ἰταλίαν τὴν πορείαν ποιούμενος, ὡς ἤδη τὰ τοῦ Χρυσοῦ κατείληφε μέρη, ἔγνω μικρὸν ἐκεῖ που τὸ σῶμα διαναπαῦσαι τούτῳ κοιμωμένῳ θεῖός τις ἐφίσταται ὄνειρος, ὃν καὶ ἀπαγγείλας τοῖς ἐγχωρίοις ἤκουσε παρ' αὐτῶν, «Ἐνταῦθα χρῆναί σε τὴν πορείαν στῆσαι λεγόντων· καὶ γὰρ τῷ θεῷ βούλημα, φασί, τῷ θείῳ σε καὶ νέῳ διαλειτουργῆσαι Λουκᾷ καὶ πρὸς τοῦτό σε τὴν ὁδὸν ταύτην στείλασθαι παρεσκεύασεν.» Ὁ δὲ μηδὲν ὅλως ἐπιδοιάσας, ὥσπερ ὑπό τινος θείας χειρὸς ἑλκόμενος πρὸς τὸ τοῦ ἁγίου ποδηγεῖται κελλίον, ἔνθα παραστὰς καὶ τὸ ἐπιτερπὲς οἷον τοῦ τόπου καὶ πρὸς ἡσυχίαν ἡρμοσμένον καταμαθὼν καὶ λίαν ἡσθείς, τὸ λοιπὸν οἰκεῖν ἐκεῖσε τῷ θεῷ καθυπέσχετο. Αὐτίκα γοῦν ἀκαλλῆ καὶ ἀνεπιμέλητα τὰ περὶ τὴν ἱερὰν αὐτοῦ θήκην ἰδών, μετρίας τέως ἀξιοῖ τῆς φροντίδος· ὑφοῖ τε γὰρ αὐτὴν καὶ τῆς γῆς ὑπερανέχειν παρασκευάζει, πλαξί τε ταῖς ἐγχωρίοις κοσμεῖ καὶ κιγκλίδας κύκλῳ περιστήσας καὶ στεφανώσας ἄβατον οὕτως αὐτὴν καὶ ἄψαυστον εἶναι ποιεῖ, ὅτι μὴ μόνοις τοῖς πιστῶς ἐγγίζειν αὐτῇ βουλομένοις μετὰ πολλοῦ τοῦ σεβάσματος.

67. Δυσὶ δὲ ὕστερον χρόνοις ἔνιοι τῶν αὐτοῦ φοιτητῶν τὰς ἐκεῖ βλυζούσας ἰάσεις ἴσα καὶ πηγαίοις νάμασι καθορῶντες, ἀγαθοῦ πατρὸς οὐκ ἀγαθὰ τέκνα κρίναντες ἑαυτούς, εἰ μὴ καθάπερ τροφεῖα καὶ μετὰ τέλος ὀφθεῖεν ἀποδιδόντες αὐτῷ τὰ μετὰ τέλος προσήκοντα, παραχρῆμα πρὸς οἰκοδομὴν κελλίων καὶ ναοῦ διανίστανται· καὶ πρῶτα μὲν τὸν τῆς θείας μάρτυρος Βαρβάρας ναὸν ἀτελῶς ἔχοντα σπουδῇ τελειοῦσι, κόσμον αὐτῷ περιθέντες τὸν κατὰ δύναμιν, εἶτα καὶ οἰκίσκους ἱκανούς τε καὶ τὸ σχῆμα διαφόρους οἰκοδομοῦσι πρός τε κοινὴν

the moment.

66. Six months after the death of the father a certain eunuch monk,* Kosmas by name, having set out from the territory of the Paphlagonians* on a journey to Italy, when he reached the region of Chrysos,* decided to rest his body there for a little while. As he was sleeping, a divine dream appeared to him. When he mentioned it to those in the region, he heard these words from them, "Here you should end your journey, for it is God's will that you should serve the divine and new Luke,* and for this purpose he arranged for you to travel on this road." He did not hesitate at all, but as if drawn by some divine hand, he was guided to the saint's cell, and standing there and recognizing the delightfulness of the place and how well adapted it was to tranquility, and being exceedingly pleased, he promised God to dwell there for the rest of his life. He immediately noticed that the sacred tomb and its surroundings lacked beauty and care, and he thought it deserved some moderate attention. He built it up and arranged to raise it above the level of the ground. He embellished it with slabs of the local stone, and, setting lattice work* in a circle around it and garlanding it, he thus made it a place not to be trodden upon or touched except by those wishing to draw near to it in faith with much veneration.

67. Two years later some of his disciples, seeing the cures that welled up as if from a fountain or a spring, thought they would be unworthy children of a worthy father if they did not appear to reward him suitably after his death — as if in gratitude for his nurturing them — and they immediately applied themselves to building cells and a church. First they completed in haste the church of the divine martyr Barbara which was still incomplete,* adding as much embellishment to it as was in their power. Then they built a number of small structures, various in design, both for communal use and for the reception of visitors. Then they transformed that very cell

χρείαν καὶ τῶν ἐπιξενουμένων ὑποδοχήν. Ἔπειτα καὶ αὐτὸ δὴ τὸ κελλίον, ἐν ᾧπερ ὁ τοῦ μεγάλου τάφος, τῆς προτέρας μεταβάλλουσιν ὄψεως καὶ εἰς ἱερὸν εὐκτήριον ἐν σταυρικῷ τῷ σχήματι παγκάλως μεταποιοῦσιν, ὥστε πέρας λαβεῖν τὸ ὑπὸ τοῦ μακαρίτου λεχθὲν καὶ περὶ τοῦ τόπου δηλαδὴ τούτου καὶ περὶ τῶν ὡς αὐτὸν εἰς πλῆθος συνερχομένων.

68. Ὥρα δὲ καὶ τῶν μετὰ θάνατον τοῦ σοφοῦ θαυμάτων μνήμην ποιήσασθαι, οὐ πάντων ἀκριβῶς οὐδὲ καθεξῆς, πῶς γὰρ τῶν τοσούτων καὶ ἃ νάμασι ποταμίοις ἐπίσης ῥέουσι καὶ μάλισθ' ὅτι μηδὲ μέχρι καὶ νῦν ἐκεῖνα τῆς ῥοῆς ἔστησαν; Ὀλίγα δὲ τούτων ἀπολαυόντες εἰς δόξαν θεοῦ καὶ ὑμῶν ὠφέλειαν τῶν εἰς τοῦτο συνειλεγμένων διηγησόμεθα· ἄτοπον γὰρ εἰ περὶ τῶν ἔτι ζῶντος γεγενημένων διαλαβόντες, τέλεον περὶ τῶν μετὰ θάνατον ἀποσιωπήσαιμεν ὥσπερ τῷ νόμῳ τῶν τεθνεώτων λήθην αὐτοῦ καταψηφισάμενοι, καίτοι γε φανερῶς ἐκείνου ζῆν ἐν Χριστῷ διὰ τῶν ἔργων ἡμῖν ἐπιδεικνυμένου, ἄλλως τε δὲ καὶ πολλῷ τῶν μετὰ τέλος θαυμασιωτέρων ὄντων καὶ πιστοτέρων, ἅτε δὴ καὶ ὑπονοίας πάσης καθαρευόντων, ἀλλὰ καὶ πλέον ἡμῶν τὸ πρὸς αὐτὸν φίλτρον οὕτωσὶ μαρτυρούντων.

69. Γυνὴ τοιγαροῦν εἰσίτω πρώτη μετὰ τῆς φυσικῆς ἀσθενείας ἔτι καὶ χαλεπῷ πάθει βαρυνομένη, μᾶλλον δὲ καὶ ἄλλῳ πιεζομένη κακῷ, καθὼς ἤδη καὶ προϊὼν ὁ λόγος δηλώσει, καὶ διὰ τοῦτο πολλῆς ἀξία τῆς παρακλήσεως, ὥσπερ δὴ καὶ τυγχάνει παρὰ τοῦ ἀγαθοῦ καὶ πάσας φιλανθρώπως τὰς ἐν ὀδύνῃ παρακαλοῦντος ψυχάς. Αὕτη γοῦν ἐκ φθόνου τάχα καὶ πονηρᾶς ἐνεργείας ἀκινήτους εἶχε τὰς χεῖρας σὺν τοῖς ποσίν, ἅτινα τοῦ μὲν ὅλου σώματος ἀπηρτῆσθαι καὶ τὴν οἰκείαν σώζειν ἐβλέπετο πῆξιν, ὅσον δὲ πρὸς ἐνέργειαν ἀλλότρια ἦν καὶ τὴν ἰδίαν ἕκαστον ἐξηρνεῖτο λειτουργίαν, ὥστε, τὸ εἰς αὐτὰ ἧκον, θανεῖν ἐκείνην νομίζεσθαι καὶ μὴ ζῆν, καὶ τό γε εἰς προσθήκην τοῦ τοσοῦδε κακοῦ, μᾶλλον δὲ καὶ τοῦ λεχθέντος ἤδη βαρύ-

in which was the tomb of the great man from its former appearance, and they made it over very beautifully into a holy oratory in the shape of a cross.* Thus came to fulfillment what the blessed one had said* both concerning that very place and concerning those coming there in large numbers.

68. Now it is time to recount the miracles which took place after the death of the wise man, not all of them in detail nor in chronological order — for how could one, when they are so many, flowing constantly like streams of living water,* and especially because even now the flow has not stopped? But selecting a few of these we will relate them to the glory of God and the benefit of you who have gathered for this purpose. For it would be wrong if, having mentioned those that took place while he was still living, finally we should keep silent about the things that took place after his death, as if we had committed him to oblivion according to the law of the dead. That he is alive in Christ he clearly shows us through his deeds and especially his posthumous deeds which are more miraculous and more conducive to faith. Indeed these are free of all suspicion and also attest more fully our affection for him.

69. First, let a woman come before us who along with her natural weakness was also weighed down with harsh suffering, or rather she was afflicted with an additional evil, as the following account will make clear. For this reason she deserved the great consolation which she received from that Good One who charitably consoles all souls that are suffering. Perhaps it was from malice and evil intervention that her hands were paralyzed as well as her feet. Every part of the body preserved its proper firmness but was quite incapable of any activity and each member refused its individual service. Because of this she was considered to be dead rather than alive. In addition to such a great misfortune, there was also a graver one than that which we just mentioned: her son, who should have been her solace and a provider for her needs, was possessed by demons

τερον, ὅτι τὸν υἱόν, ὃν εἰς ἀναψυχὴν ἔμελλεν ἔχειν καὶ τοῦ ἐνδέοντος ἀναπλήρωσιν, αὐτὸς οὗτος δαιμονῶν ὑπῆρχε καὶ συνεχῶς εἰς γῆν κείμενός τε καὶ σπαραττόμενος. Ταύτην οἱ προσήκοντες κατὰ γένος τῆς συμφορᾶς ἐλεήσαντες καὶ οἱονεὶ φόρτον ἄψυχον ὄνῳ ἐπιβιβάσαντες καὶ περικρατοῦντες πρὸς τὸν νέον Σιλωάμ, τὸν τοῦ μακαρίου Λουκᾶ φέρουσι τάφον, συνεπομένου δηλαδὴ ταύτῃ καὶ τοῦ υἱοῦ, ἔνθα καὶ καταλιπόντες αὐτοὺς ἐπανῆεσαν. Οἷα δὲ τὰ τοῦ Θεοῦ κρίματα! Ὑπερεῖδεν αὐτὴν ὁ ἅγιος καὶ χρόνον ἤδη συχνὸν τὴν ἴασιν ἀνεβάλλετο· ἀμέλει καὶ ἡ γυνὴ καμοῦσα τῷ χρόνῳ καὶ τὴν θεραπείαν ἀπαγορεύσασα ὑποστρέφειν διενοεῖτο. Ἀλλ' ὦ τῆς ἀπορρήτου σου Χριστὲ χρηστότητος καὶ τῆς περὶ αὐτὴν ἀρρήτου θαυματουργίας! Ὀλίγῳ γὰρ πρότερον τῆς τοῦ ἁγίου θήκης πηγῇ παραπλησίως μῦρον εὐῶδες ἀποβλυσάσης, ὁ νεωκόρος ἐπιμελὲς θέμενος καὶ τούτου λαβὼν εἰς μίαν τε τῶν φωταγωγῶν ἐμβαλών, τοῦ ἱεροῦ ταύτην ἀπήρτησε τάφου. Τούτῳ οὖν προσεδρευούσης τῆς γυναικὸς μεσούσης ἡμέρας καὶ μηδενὸς ἄλλου ὅτι μὴ τοῦ παιδὸς αὐτῇ συμπαρόντος, ἠρέμα πρὸς αὐτὴν ἐκεῖνος, «Ἀλλ' ἐγώ, φησίν, ἀναστὰς τὸ ἐν τῇ φωταγωγῷ ταύτῃ πιοῦμαι.» Ἡ δέ γε μήτηρ ἀπεῖργε τοῦ ἐγχειρήματος, «Μή, τέκνον, ὀξὺς ὁ νεωκόρος, λέγουσα, καὶ μή ποτε καὶ μαστίξας ἡμᾶς ἀπώσηται.» «Οὔ, φησίν, ἀλλὰ τὸ ἐνθύμημα περανῶ.» Καὶ ἅμα διανίστατο καὶ τῆς φωταγωγοῦ δραξάμενος ἐγχέει τῷ στόματι παραχρῆμα καὶ τὸ λοιπὸν οὐδὲν ἕτερον ἦν, ἀλλ' ὁ παῖς εὐθὺς ἐκυλίετό τε καὶ ἐσπαράσσετο. Ἡ δὲ μήτηρ, (καὶ μὴ παραδράμῃ τὸ θαῦμα τὰς ἀκοάς, ἀλλὰ προσεκτέον· εἰρήσεται γὰρ ἤδη τὸ χαριέστατον), ἡ οὖν μήτηρ οἷα μήτηρ πάντως ἀλγήσασα καὶ τῷ φιλτάτῳ βοηθῆσαι προθυμουμένη, ὦ καινοῦ πράγματος! ὦ θαύματος ἀπορρήτου! οὐκ ἔτι ἄχειρ, οὐδὲ ἄπους ἦν ὡς τὸ πρότερον, ἀλλὰ καὶ λίαν ἐνεργὸς ἐδείκνυτο πρὸς ἀμφότερα· τοῖς τε γὰρ ποσὶν ἥλατο καὶ ταῖς χερσὶν ὑπήρειδε καὶ διανίστη τὸν παῖδα σώφρονα καὶ αὐτὸν ἤδη καὶ τοῦ δεινῶς θλίβοντος ἐλεύθερον δαιμονίου.

and constantly fell on the ground and lacerated himself.*

The relatives took pity on her, and putting her upon an ass as if she were a lifeless burden brought her to the new Siloam* — the tomb of the blessed Luke — and her son indeed followed along with her. When they left them there and departed (such are the judgments of God!), the saint paid no attention to her and for a long time postponed the healing. The woman, still suffering but being denied a cure, decided to return home. O your indescribable goodness, O Christ, and how indescribable the miracle concerning her! A little while before the tomb of the saint like a spring had exuded a sweet smelling myrrh, and the attendant* carefully collecting it took it and put it into one of the lamps and this he hung over the sacred tomb.

The woman was sitting next to it at midday with no one else present except her son, when he said to her, "I am going to get up and drink what is in this lamp." But the mother tried to restrain him, saying, "Don't, my boy, for the attendant is short tempered and he might drive us away with a whip." "No," he said, "I will do what I want," and immediately he stood up, took the lamp and poured its contents into his mouth until there was nothing left. Then the child immediately writhed on the ground and lacerated himself. Do not let this miracle escape your attention but take heed, for the most delightful part will now be told.

The mother, as mothers do, was deeply grieving and eager to help her beloved. O unexpected happening! O indescribable miracle! She no longer lacked the use of her hands and feet as before but showed herself exceedingly vigorous in both respects, for she leaped to her feet, and lifting her son with her hands raised him up now perfectly sound and free from the demon that had terribly afflicted him. Thus the woman enjoyed a great and twofold grace within a single hour, one contrary to all expectation, and she did not comprehend what had come about, being overcome by pleasure and marveling, nor could she make any requital for such a great act of grace, and so she made her gift from within herself. In the fervor of her soul and the humility of her spirit she moistened

Οὕτω μεγάλης καὶ διπλῆς χάριτος ἡ γυνὴ μιᾶς ὥρας ἀπολαύσασα παραδόξως οὐκ εἶχεν ὅ,τι καὶ γένοιτο ἡδονῇ καὶ θαύματι νικωμένη, οὐδέ τινα προσαγαγεῖν εἶχε τοιαύτης χάριτος ἀμοιβήν. Διὸ τῶν ἄλλων ἀπογνοῦσα οἴκοθεν καὶ παρ' ἑαυτῆς ἀπεδίδου καὶ τὰ τῆς εὐγνωμοσύνης δάκρυα ἐν θέρμῃ ψυχῆς καὶ συντριβῇ πνεύματος τοῦ ἱεροῦ κατέβλυζε τάφου, οἱονεὶ τὸ ποθὲν ὑπὸ τοῦ παιδὸς μύρον ἀντισηκῶσαι τοῖς δάκρυσι βουλομένη, ἡδέως τε πάνυ τὸν τάφον ἀσπαζομένη καὶ τοὺς τῆς εὐχαριστίας λόγους ἐπᾴδουσα, εἶτα καὶ κῆρυξ ἅπασι τοῦ διπλοῦ τούτου θαύματος γενομένη.

70. Μετὰ γυναῖκα καὶ ἄλλη τις εἰσαγέσθω γυνή, τὰ μὲν εἰς ἑαυτὴν οὐχ ὁμοίως τῇ προτέρᾳ διακειμένη ὅσα γε εἰς πηρώσεις ἐστὶ σώματος, τὰ δὲ πρὸς τέκνα διπλῆν ὑπομείνασα παρ' ἐκείνην τὴν συμφορὰν ἐπὶ διπλοῖς τοῖς φιλτάτοις. Ταύτῃ Νικολαὼ μὲν ὄνομα, δύο δὲ παίδων γενομένη μήτηρ, ἄρρενός τε καὶ θήλεος, οὐκ ἦν ἐπὶ τέκνοις εὐφραινομένη, κατὰ τὸν θεῖον Δαβίδ, ἀλλ' ἀχθομένη μᾶλλον καὶ πολλὰς ὀδύνας ὑφισταμένη· καὶ γὰρ ἀμφοτέρους εἶχε χωλούς, τὰς βάσεις τε ἀστηρίκτους ὄντας καὶ βαδίζειν μὴ δυναμένους. Ἦλγει τοιγαροῦν ἐπ' αὐτοῖς τὴν καρδίαν, «Οἴμοι! λέγουσα, οὓς ἔμελλον ἔχειν ἀφορμὴν εὐφροσύνης, τούτους πολλῶν ἔχω δακρύων πρόφασιν· οὓς ἐγὼ βακτηρίαν γήρως εὑρεῖν ἤλπιζον, τούτους οὐδὲ βακτηρία νῦν ὅλως βοηθεῖν δύναται· ὥστε τοῦτο δεῖ με θρηνεῖν, τίς, ἐμοῦ θανούσης, ὑμᾶς περιθάλψει; Τίς ποῦς ὑμῖν ἔσται, χεὶρ μᾶλλον ἐλέους φιλανθρώπως ἀνοιγομένη;» Οὕτως ὀδυνηρῶς ἐχούσῃ τὸν τοῦ ἁγίου τις εἰσηγεῖται τάφον, τὴν ἄψευστον ἐλπίδα, τὸ ἄμισθον ἰατρεῖον, τὴν ἀπόνως πᾶσιν πηγαζομένην ὠφέλειαν. Ἡ δὲ οὐκ ἠμέλλει, ἀλλ' ὄνοις ἐπικαθίσασα τοὺς φιλτάτους ἄγει παρὰ τὸν τάφον, ᾧ προσεδρεύουσα θερμῶς ἠξίου τὸν ἕτοιμον εἰς εὐεργεσίαν ῥανίδος μιᾶς τυχεῖν ἐλέους, πολλὰ δάκρυα καταβάλλουσα. Ἐπεὶ δὲ τρόποις ἀρρήτοις οἰκονομίας καὶ ἐπ' αὐτῇ τὸ φιλάνθρωπον ἀνεβάλλετο, ὀκτὼ ἤδη

the holy tomb with tears of gratitude — as if she wanted to compensate with her tears for the myrrh the boy had drunk — kissing the tomb with great pleasure and intoning words of thanks, she became to all a herald of this twofold miracle.

70. Next let another woman be brought before us whose body was not afflicted in the same way as the woman just mentioned, but who suffered a double misfortune on account of her children, for those were the two things dearest to her. Her name was Nikolao and although she was the mother of two, a girl and a boy, she was not, in the words of the divine David, "rejoicing in her children,"* but rather she was in distress and underwent many pangs. For both of them were lame and unstable on their feet and were unable to walk. She grieved in her heart for them saying, "Alas, those who should have been my source of joy are instead the cause of many tears; I hoped to have them as the staff of my old age, but now no staff can help them at all. Thus my lament must be: Who will comfort you when I am dead? Who will be your foot or rather a hand compassionately opened in mercy?"*

Someone told the unfortunate woman about the tomb — the infallible hope, the cure without a fee, the painless help that wells up for all. She did not delay but leading her dearest ones upon asses to the tomb, she sat and waited beside it, fervently asking the saint who is ready for benefaction for a single drop of mercy, as she shed many tears. The act of mercy was delayed in her case too through the incomprehensible ways of providence, and when the eighth day had passed, the woman became restless and set out grieving on the road home, despairing of the healing of her children. The reason for the delay, as she herself said in all humility, was her unworthiness.

παρελθουσῶν ἡμερῶν, ἤττων τε ῥαθυμίας γίνεται ἡ γυνὴ καὶ τῆς οἴκαδε φερούσης ἅπτεται λυπηρῶς, τῆς τῶν τέκνων ἀπελπίσασα θεραπείας· οὐδὲν μέντοι τῆς ἀναβολῆς αἴτιον, ὅτι μὴ τὸ ἀνάξιον ἑαυτῆς ἔλεγε γεγενῆσθαι κατὰ πολλὴν αὕτη μετριοφροσύνην. Διὸ καὶ παραδόξου τυγχάνει τῆς τοῦ ἁγίου χρηστότητος· ἅμα γὰρ τῆς οἰκίας ἐπέβη καὶ τοὺς παῖδας ἑώρα ὑγιεῖς τοὺς πόδας καὶ στερεμνίους καὶ λίαν ἀσφαλῶς βαίνοντας. Τοῦτο θάμβους μὲν πάντας, τὴν μητέρα δὲ καὶ ἡδονῆς ἔπλησε καὶ δάκρυα προΐει θερμὰ τῆς πρὸς τὸν εὐεργέτην εὐχαριστίας, ἀντίθετα τῶν ἄλλων, φημί, δακρύων, ὧν ἠφίει τὸ πρότερον, φίλους τε ἅμα καὶ συγγενεῖς συγκαλέσασα, κοινοὺς ὕμνους καὶ φωνὴν εὐφροσύνης ἀνέπεμπε τῷ θεῷ.

71. Τρίτη πάλιν ἐπὶ ταύταις προσίτω γυνή, ἣν πάθος εἶχε χαλεπὸν καὶ δυσίατον ἢ τάχα καὶ παντελῶς ἀνίατον· φαγέδαιναν αὐτὸ παῖδες ἰατρῶν οἴδασιν ὀνομάζειν, ὃ πρὸς τῇ ἐκ φύσεως ἀγριότητι ἔτι καὶ ἀπὸ τοῦ τόπου, ἐν ᾧπερ ἦν, ἐλεεινὴν ἐποίει τῇ πασχούσῃ τὴν συμφοράν· ἐν αὐτῇ γὰρ τῇ ὄψει φυὲν ἔκειτο, πολλῶν μὲν ὀδυνῶν αὐτῇ, πολλῆς δὲ καὶ αἰσχύνης τελοῦν πρόξενον. Αὕτη μυρίων ἰατρικῶν ἀνασχομένη βοηθημάτων μετὰ τοῦ μηδόλως τυχεῖν ὠφελείας ἔτι καὶ χρόνον ἀπολέσασα διέγνω θεραπείας πρωιμοτέρας· ὀψὲ γὰρ εἰς τὸν τοῦ ἁγίου φοιτήσασα τάφον καὶ τοῦτο μὲν ἀπὸ τοῦ ἐλαίου τῆς ἐκεῖσε φωταγωγοῦ, τοῦτο δὲ καὶ τῶν νοτίδων τῆς τιμίας σοροῦ λαμβάνουσα καὶ τὸ πάσχον ἀλείφουσα μέρος δάκρυά τε πολλὰ τοῦ ἱεροῦ κατασπένδουσα τάφου, πολλῶν οὐκ ἐδεήθη πρὸς τὴν ἴασιν ἡμερῶν, ἀλλ' ἀτεχνῶς ἡ ὀγδόη τοῦ πάθους αὐτὴν ἀπήλλαξε καὶ καθαρὰν παρέσχε τῷ προσώπῳ τὴν ἐπιφάνειαν, μηδὲ μικροῦ ἴχνους ὑποφαινομένου τοῦ προλαβόντος κακοῦ.

72. Μὴ οὖν κάμωμεν καὶ ἔτι γυναικὸς ἀκούοντες θεραπείας, αἰδεσθέντες εἰ μή τι ἄλλο ἢ τοῦ θεραπεύοντος τὸ φιλάνθρωπον. Διὸ πρὸς ταῖς ἄλλαις καὶ ἡ Βοιωτία παρίτω γραῦς, ὁμοίως

For that reason she received the unexpected goodness of the saint: when she reached home, she saw that her children's feet were healed and that they stood firmly and walked very securely. This filled all with astonishment and the mother with pleasure, and she shed fervent tears in gratitude to her benefactor — I think, the counterpart of the other tears which she shed earlier. She called in her friends and relatives, and they joined in singing hymns as she raised a joyous voice* to God.

71. Let a third woman come forward who was afflicted by a disease that was harsh and hard to cure or perhaps quite incurable; doctors know that it is called cancer;* it made her quite miserable because of its severe nature and the place where it was. For it grew on her face, a constant source of great pain and embarrassment for her. She tried countless medical treatments but found no relief at all and realized that she had lost the opportunity for swift healing. Finally, going into the tomb of the holy one she took some oil from the lamp that was there and some moisture from the venerable tomb and anointed the suffering spot. Shedding many tears on the sacred tomb, for many days she did not ask for healing but on the eighth day she was totally freed from her suffering, and the skin on her face was pure, without even a small trace of her former misfortune to be seen.

72. Let us not flag in listening to the cure of yet another woman, still revering at least the kindliness of the healer. Thus let the old woman of Boeotia join the others, for she was afflicted as severely

μὲν ταῖς προλαβούσαις ὑπὸ πάθους πιεζομένη, οὐ κατ' ἐκείνας δὲ καὶ τὸν βίον πενιχρὸν ἔχουσα. Αὕτη τὸν λύχνον τοῦ σώματος, τὸ καιριώτατόν τε καὶ χαριέστατον μέλος, ἤλγει τὸν ὀφθαλμόν· πάθος γάρ τι περὶ αὐτὸν ἐκφυὲν οὐχ ἧττον δυσώνυμον ἢ δυσίατον δριμείας αὐτῇ καὶ πολυχρονίους παρεῖχε τὰς ἀλγηδόνας, ἰατρῶν ἐλέγχον καὶ τέχνας καὶ χεῖρας καὶ παντὸς ὑπάρχον βοηθήματος ἰσχυρότερον· τοῦτο ζοφώδη καὶ κάθυγρον δεικνύον τὸν ὀφθαλμὸν καὶ ὡς ἐκ πηγῆς πονηρᾶς ἀεννάους παρέχον τὰς ῥοὰς οὐδὲ ὀφθαλμὸν εἶναι οὐδὲ καλεῖσθαι μετὰ τῆς ἀληθείας ἐποίει, τῆς ὀπτικῆς ἐνεργείας ἐστερημένον. Αὕτη τοιγαροῦν τῷ τοῦ ἁγίου προσελθοῦσα σεμνείῳ καὶ τὸ θεῖον τέμενος εἰσελθοῦσα τῇ ἁγίᾳ προσπίπτει σορῷ καί, ὢ χάριτος ἀπόρρητα δυναμένης! πρὸς γὰρ τοσοῦτον κακὸν καὶ ὅλως ἄμαχον οὐδὲν ἤρκεσεν ἄλλο ἢ ἔλαιον ὁμοίως τῆς φωταγωγοῦ λαμβανόμενον τῇ νοτίδι τε τῆς σοροῦ μετὰ θερμῆς τῆς πίστεως συγκιρνάμενον καὶ ὀφθαλμῷ τῷ πάσχοντι προσχριόμενον. Ὀλίγαι τὸ μεταξὺ διῆλθον ἡμέραι καὶ ἡ γυνὴ μήπω τελείας τυχοῦσα τῆς θεραπείας, ὑποστρέφειν ἔγνω, οὐ κατά τι μικρόψυχον ἢ περὶ πίστιν ἀσθενές, ἀλλὰ μᾶλλον περιουσίᾳ πίστεως καὶ τῷ θαρρεῖν, ὅτι καὶ μακρὰν οὖσῃ οὐκ ἀδύνατος ἐφ' ὃν ἤλπισε καὶ τὸ ἐλλεῖπον αὐτῇ δοῦναι τῆς θεραπείας. Οὔκουν οὐδὲ διήμαρτε τῆς οἰκείας κρίσεως καὶ τῶν καλῶν ἀπὸ τοῦ πιστεύειν ἐλπίδων· οὔπω γὰρ οἴκοι γενομένης, ἀλλ' ἐχομένης ἐπὶ τοῦ μέσου τῆς ὁδοιπορίας, ὁ πάσχων αὐτῇ ὀφθαλμὸς ὅλως φωτίζεται καὶ καθαίρεται καὶ οὐδὲν λείψανον, οὐδὲ τύπος οὐδεὶς τοῦ πάθους ὑπολιμπάνεται, ἀλλ' ἀκριβοῦς ἀπήλαυσε τῆς ὑγείας καὶ τῷ ἄλλῳ εἶχεν ὁμοίως.

73. Οὐδὲ τὸ Νικολάου θαῦμα σιωπᾶν δίκαιον, ὅσῳ μηδ' αὐτὸς ὑπὸ τοῦ ἁγίου παροφθῆναι δίκαιος ἐνομίσθη, βαρυτάτην ὑπομένων τὴν συμφοράν· καὶ γὰρ τῷ θείῳ Ἰὼβ παραπλησίῳ πάθει τρυχόμενος ἦν, πᾶν μέλος ἀλγῶν καὶ ἀπὸ κεφαλῆς ἄχρι καὶ ποδῶν ἕλκει πονήρῳ βαρυνόμενος καὶ ἰχῶρας, φεῦ! ἀεν-

as they although her life was not as impoverished. Her suffering was in the light of the body, its most vital and delightful member, the eye. The sickness that affected it was as hard to name as it was to cure and caused her piercing and long lasting pains, frustrating the skills and efforts of doctors and defying all treatment. This made the eye dark and runny and it flowed constantly like some wretched spring, and made it in truth not an eye nor worthy of being called an eye, since it was devoid of optic activity.* She then went to the monastery of the saint, entered the sacred precinct and prostrated herself at the holy tomb, and, O indescribable power of grace! — for nothing else could overcome such a great and intractable evil except oil drawn as before from the lamp and mixed in the fervor of faith with the moisture from the tomb and applied as an ointment to the suffering eye. A few days passed and the woman, still not having obtained a complete cure, decided to return home, not from some faintheartedness or weakness in her faith but rather from an abundance of faith and in the confidence that even if she were away, the one in whom she hoped would be able to complete her cure. She was not disappointed in her judgment or the good hopes that come from faith, for she had not even reached home but was midway in her journey when the suffering eye was entirely illumined and cleansed, leaving no trace or mark of the sickness, but she enjoyed total health in this eye as in the other.

73. Nor is it right to pass over the miracle of Nikolaos, since the saint did not think it right to overlook him, as he was suffering a very heavy misfortune. For he was wasted away by a malady similar to that of the divine Job, aching in every part of his body and tormented by a wretched festering wound from his head to his feet

νάους ῥέων. Ἱερὰν ἐκάλουν τὴν νόσον ὅσοι περὶ αὐτῆς ὀρθῶς ἔκρινον. Τοιούτῳ πάθει Νικόλαος κάτοχος ὢν καὶ ὑπὸ πάντων, ὥσπερ εἰκός, βδελυττόμενος τῷ ἱερῷ τεμένει τοῦ θείου προστρέχει Λουκᾶ καὶ τοῖς αὐτοῖς χρῆται φαρμάκοις, οἷς πᾶσα νόσος καὶ μαλακία λίαν εὐχερῶς διελύετο, τῷ ἐλαίῳ, φημί, τῆς φωταγωγοῦ καὶ τῇ νοτίδι τῆς ἱερᾶς λάρνακος. Πλημμυρούσῃ γοῦν ποτε τῇ δεξαμενῇ προσκαθήμενος καὶ τῷ ῥεύματι προσέχων ἡδέως, ἄκων μέν, ἀλλ' οὐκ ἀθεεὶ ἐν αὐτῇ καταπίπτει. Καὶ τίς οὐκ ἂν ἡσθείη καὶ τὸ καινὸν ἐκπλαγείη τοῦ θαύματος; Λύεται τοῦ πάθους εὐθύς, καθάπερ κόνιν τινὰ καὶ ῥύπον εὐχερῶς τὴν νόσον ἀπολουσάμενος.

74. Καὶ οὗτος ἀνὴρ μνήμης ἄξιος, ὃς ἐγκρατείᾳ μὲν καὶ λιτότητι διαζῶν ἦν, δαίμονι δὲ κατάσχετος γίνεται κρίμασιν οἷς οἶδεν ὁ πάντα συμφερόντως οἰκονομῶν εἴτε πρὸς κάθαρσιν ἀδήλου τινὸς καὶ προλαβούσης κακίας εἴτε μὴν καὶ καθαίρεσιν φυσήματος ὀλεθρίου εἴτε δι' ἄλλην ἡμῖν μὲν ἄγνωστον, θεῷ δὲ σαφῶς γινωσκομένην αἰτίαν. Οὗτος πολλοῖς ὑπ' αὐτοῦ χρόνοις πολλὰς ὑπέμενε καὶ χαλεπὰς τὰς βασάνους ῥησσόμενος, σπαρασσόμενος, δείμασι φρικτοῖς βαλλόμενος· τί μὴ τῶν κακῶν ὑφιστάμενος; Ὕστερον δὲ τῇ τοῦ ἁγίου προσελθὼν θήκῃ ἡμέρας τε οὐκ ὀλίγας ἐν αὐτῇ προσμείνας, ὅμως μέλλουσαν καὶ αὐτὸς εἶχε τοῦ θερμῶς ἐπικουροῦντος τὴν χάριν. Τί οὖν ὁ εὐσεβὴς ἀνὴρ καὶ φιλόθεος; Ἀναστρέφει μὲν οἴκαδε πλὴν καὶ οὕτως οὐκ ἀπέγνω τὴν θεραπείαν, ἀλλὰ καὶ ἔτι θαμινὰ προσῄει καὶ προσέπιπτε τῇ σορῷ δεόμενος καὶ τρεῖς ἢ καὶ πλείους ὑπομένων ἡμέρας· οὕτως ὑποστροφῆς ἐμέμνητο. Ποτὲ γοῦν ἐλθόντι καὶ σὺν τοῖς πατράσι τὸν ἅγιον αἰτουμένῳ, ὄναρ αὐτῷ καθεύδοντι ἐπιφαίνεται, πρὸς ὄνομά τε καλεῖ καὶ τὸ στόμα διανοῖξαι κελεύει· τοῦ δὲ ταχέως τὸ κελευσθὲν δράσαντος, ἐκεῖνον ἐμφυσήσαντα ἔνδον, «Ἄπιθι νῦν, εἰπεῖν, ὑγιὴς ἀπαγγέλων πᾶσι τὰ τοῦ θεοῦ θαυμάσια.» Καὶ ὃς ἐγερθεὶς τοῦ ὕπνου καὶ τὸ ὄναρ μὴ ἀγνοήσας φανερὰν ὑπάρχειν ἀλήθειαν

and alas!, exuding constant flows of pus.* Those who rightly judge about it call it the sacred disease.* Nikolaos, suffering in this way and as you would expect being rejected by everyone, hastened to the sacred shrine of the divine Luke and used those same drugs by which every sickness and weakness is readily alleviated, I mean the oil of the lamp* and the moisture from the sacred coffin. For, sitting by the overflowing receptacle and enjoying its flow, he fell into it unintentionally but not entirely without divine agency. And who would not be pleased and astonished at the uniqueness of this miracle? He was immediately released from his sickness, washing off the illness as easily as if it were some dust or dirt.

74. A man also deserves to be remembered who lived with self control and frugality but was oppressed by a demon, because of the judgements understood only by the One who rules all things beneficially — to cleanse him from some earlier and obscure wickedness or indeed to overthrow destructive pride or for some other cause unknown to us but clearly known to God. For many years many were the severe tortures he endured, racked, convulsed and terrified by dread fears. What misfortune did he not experience? But at long last he came to the tomb of the saint and after remaining in it* a few days he too experienced that grace of the one who fervently comes to our aid, even though it was delayed. What now did this pious and God-loving man do? He returned home but nonetheless did not despair of being cured, for he still went frequently and prostrated himself at the tomb in entreaty; he would remain three or even more days and then would decide to return home. Once when he had come and the fathers* had joined him in entreating the saint, Luke appeared to him in a dream while he was sleeping and ordered him to open his mouth. When he swiftly did as he was ordered, Luke breathed into him* and said, "Depart now in health, announcing to all the wondrous works of God." Awakening from his sleep and realizing that the dream was true he described it to all and kept them together with him praising God and his servant.

πᾶσί τε διηγεῖτο καὶ σὺν αὐτῷ πάντας εἶχε θεὸν καὶ τὸν αὐτοῦ θεράποντα μεγαλύνοντας.

75. Οὐ μὴν ἀλλὰ καὶ τὸ Ἰωάννου θαῦμα πῶς ἄν τις παρέλθοι δικαίως, ἀνδρὸς εὐγνώμονος μὲν καὶ τὰ περὶ τὸν ἅγιον εὖ διακειμένου, δαίμονι δὲ οὐκ οἶδ' ὅπως ζοφώδει ληφθέντος καὶ ὑπ' αὐτοῦ πολλοῖς χρόνοις ἀθλίως πάσχοντος; Ἐπεὶ οὖν χαλεπὴ καὶ χρόνιος ἡ μάστιξ καὶ οὐδαμῶς ἐνδόσιμος, πῶς γὰρ ἂν καὶ παρ' ἑαυτοῦ φείσαιτο καὶ οἴκτου τινὸς ἄνθρωπον ἀξιώσειε φύσις ὢν ἀληθῶς φθονερὰ καὶ μισάνθρωπος; Ὀψὲ τὴν θεραπείαν ὅθεν ἂν εὕροι συνεὶς ἐπὶ τὸν ἱερὸν τοῦ Λουκᾶ καταφεύγει τάφον καὶ τοῖς ἰσχυροῖς χρῆται καὶ αὐτὸς βοηθήμασι, τῷ ἐλαίῳ, φημί, τῆς φωταγωγοῦ καὶ τῷ μύρῳ τῷ ἐκ τοῦ τάφου βλύζοντι, ᾧ καὶ χρίων αὐτὸν ἦν ὁ ἀδελφὸς Παγκράτιος χερσὶ ταῖς ἰδίαις· τούτῳ γὰρ καὶ τοῖς ἄλλοις τοῖς οὕτω πάσχουσι σύνηθες ἀείποτε συναλγεῖν καὶ δεξιὰν αὐτοῖς εἶναι συνεργὸν καὶ φιλάνθρωπον, ὡς καὶ φανερῶς εἰς βοήθειαν ὑπ' αὐτῶν καλεῖσθαι πρὸς αὐτοῦ τοῦ ὀνόματος, ἡνίκα γοῦν τῆς τοῦ δαίμονος ἀθρόας προσβολῆς αἴσθωνται. Πολλῶν δὲ μεταξὺ διελθουσῶν ἡμερῶν ὁ Ἰωάννης ἐξαίσιος ἦν τὴν ὑπομονήν· οὐκ ἔκαμε γάρ, οὐκ ἐδίστασεν, οὐ μικροψυχίας αὐτὸν ὑπέδραμον λογισμοί, ἀλλ' ὑπομένων ὑπέμεινε τὸν κύριον ἕως τῆς δεήσεως αὐτοῦ εἰσακούσας τῆς χαλεπῆς ἀνῆκε τοῦ δαίμονος τυραννίδος· ἀνῆκε δὲ οὕτως: ἐξ ἤδη παρῳχοντο μῆνες· εἶτα κοιμωμένῳ νυκτὸς ὁ μέγας ἐπιφανεὶς ἐξωθεῖ μὲν ἀπ' αὐτοῦ τὸν ἐπαχθῆ σύνοικον, τὸ πνεῦμα τὸ πονηρόν, στόμα δὲ πρὸς στόμα λόγους αὐτῷ τῶν ἀπορρήτων κοινολογεῖται καὶ παραγγέλλει μηδενὶ ἐξειπεῖν ἄχρι γοῦν καὶ τῆς ἀναγκαίας τοῦ θανάτου σιγῆς.

76. Καὶ ἕτερος δὲ ὡσπερεὶ τοῦ ὀνόματος, οὕτω καὶ τῆς ὁμοίας αὐτῷ κοινωνῶν συμφορᾶς· Ἰωάννης γὰρ καὶ αὐτὸς ἐκαλεῖτο καὶ δαιμονῶν ἦν, ἀλλὰ καὶ πολλοῖς τοῖς χρόνοις καθ' ὁμοίωσιν τυραννούμενος, ἴσων δὴ καὶ βοηθημάτων, ἴσης σχεδὸν ἀπο-

75. Nor could anyone rightly pass over the miracle of John, a fair minded man and well disposed to the cult of the saint? He was possessed by an indescribably dark demon and suffered wretchedly because of him for many years. His whip was harsh, unrelenting and by no means restrained — for how could the demon of his own accord, since he is by nature envious and hostile to mankind, spare a man or show him any pity? At length, knowing where he would find his cure, he took refuge at the sacred tomb of Luke, and he too used that powerful assistance, I mean the oil of the lamp and the myrrh* that gushes from the tomb, with which the brother Pankratios anointed him with his own hands.* For it was his custom always to be sympathetic as he was with this person and with others who were similarly afflicted, and to be a supporting and charitable right hand for them. Whenever they could feel one of the frequent attacks of the demon coming on, they would loudly call upon him by name to bring them aid. Many days had gone by and John was extraordinary in his endurance; for he did not despair, he did not retreat, he was not overcome by petty thoughts but, "waiting, he waited patiently for the Lord, until He heard his entreaty."* He was finally released from the harsh tyranny of the demon, released in this way: six months had now gone by, when as he was sleeping one night the great one appeared and drove out of him that dreadful companion, the evil spirit, and in a whisper shared with him secret words and forbade him to tell them to anyone until the inexorable silence of death.

76. A person who shared the same name also shared a similar misfortune to the preceding one. His name too was John and he was possessed by a demon, having been similarly tyrannized for many years, and he received the same treatment and nearly the same

λαύει καὶ θεραπείας. Νυκτὸς γὰρ ἐπιφανεὶς αὐτῷ καθεύδοντι ἐν σχήματι τῷ οἰκείῳ καὶ τὴν κεφαλὴν αὐτοῦ κατασχών, ἀνοῖξαι τὸ στόμα διακελεύεται. Εἶτα τῇ δεξιᾷ χαλᾶν ἄγκιστρον δόξας ἄχρι δὴ καὶ τοῦ φάρυγγος καὶ τοῦτό γε αὖθις ἀνελκύσας, «Ἰδού, φησίν, ἠλευθέρωσαι τοῦ πονηροῦ πνεύματος καὶ τὴν σωτηρίαν ἀπὸ τῆς πίστεως εὑρηκὼς ἐν εἰρήνῃ πορεύου.» Οὕτω τε εἶπε καὶ ὁ λόγος εἰς ἔργον ἐξέβη καὶ ἅμα τοῦ τε ὕπνου καὶ τοῦ δαίμονος λύεται καὶ τὰς εὐχαριστηρίους ᾠδὰς ἀποδούς, εἶτα καὶ τῷ αὐτοῦ οἴκῳ εὐθυμῶν ἀποδίδοται.

77. Ὁ τοῦ μέλλοντος ῥηθήσεσθαι θαύματος ἀπολαύσας οὔτε τὴν πόλιν ὅθεν ἐστὶν οὔτε τὸ ὄνομα ὃ κέκλητο δῆλος ἡμῖν καθίσταται ἢ ὅτι τὰς τῶν ὀμμάτων εἶχε βολὰς ἀμαυράς, τοὺς τοῦ σώματος ἀμφοτέρους ἀπέσβετο λύχνους, τοῦ γλυκυτάτου πᾶσιν ἐστερεῖτο φωτός. Οὗτος ἀπάσης τῆς ἐξ ἀνθρώπων ἀπογνοὺς βοηθείας, ὡς κρεῖττον ὂν τὸ πάθος ἢ κατὰ ἀνθρωπίνην καὶ τέχνην καὶ θεραπείαν, ἐπὶ τὸν ἅγιον καταφεύγει καὶ τὸν αὐτοῦ ναὸν εἰσελθὼν χεῖρας τε ἅμα καὶ τὰ τῆς διανοίας ὑψώσας ὄμματα, «Λῦσόν μου τὸ σκότος ὁ τοῦ ἀληθινοῦ φωτός, ἔλεγε, παραστάτης καὶ κληρονόμος· ἀπάλλαξόν με τῆς κατεχούσης νυκτός· ἴδω σου τὴν εἰκόνα· προσβλέψω τὴν θήκην· τὸ σεμνεῖον θεάσωμαι· τοῦ τεμένους κατατρυφήσω· κηρύξω πᾶσι καὶ διηγήσομαι τὰ θαυμάσιά σου, πλησθέντος μοι χαρᾶς τοῦ στόματος καὶ τῆς γλώττης ἀγαλλιάσεως.» Οὕτως ἐκεῖνος δεόμενος, ἐπείπερ ὁ ἅγιος τὴν ἴασιν ἀνεβάλλετο, ῥᾳθυμίας ἡττηθεὶς οἴκαδε ἀνεχώρει, δευτέραν θέμενος μικροψύχου θελήματος τὴν ἐλπίδα τῆς θεραπείας· πλὴν ἀλλὰ καὶ οὕτως οὐχ ὑπερεῖδεν αὐτὸν ὁ τοῦ θεοῦ ἄνθρωπος καὶ περὶ τὸ συμπαθεῖν ἑτοιμότατος, ἀλλ' ὁδεύοντι καὶ ἔτι ὁδοῦ ἐχομένῳ τὰ τῆς εὐχῆς ἐκπληροῖ καὶ τὸ λίαν διψώμενον χαρίζεται φῶς· οὐ μὴν ἀθρόαν οὐδὲ παραχρῆμα τὴν ὅλην αὐγὴν δίδωσιν, ἀλλὰ κατὰ μικρὸν ὑφαπλουμένην αὐτῷ καὶ τρανουμένην τῇ τοῦ λυπηροῦ σκότους ὑποχωρήσει. Ἀμέλει καὶ δυσπιστεῖν εἶχε τὸ

cure. For Luke appeared to him at night when he was asleep, wearing his customary garb; holding his head down, he ordered him to open his mouth. Then, with his right hand, he let down a hook* into his throat; drawing this up again he said, "Be free from the evil spirit, and having found your salvation from faith, go forth in peace." Thus he spoke and the word turned into deed, and he was released simultaneously from sleep and from the demon; after giving hymns of thanks, he then returned to his own home in good cheer.

77. About the person who enjoyed the miracle which is about to be related neither the city he came from nor the name by which he was called is known to us. The brightness of his eyes had grown dim, the twin lamps of his body were extinguished and he was deprived of the light that is sweetest to all. He despaired of all assistance from men, since the affliction was stronger than human skill and treatment.* He took refuge with the saint and going into his holy church raised up both his hands and the eyes of his inner thoughts. "Release me from darkness, O companion and heir of the true light," he said. "Rescue me from the night that oppresses me. Let me see your image. I will behold the tomb, look upon the monastery and delight in the sanctuary. I will announce and tell to all your wondrous works. My mouth will be filled with joy and my tongue with exultation."* When after his prayer the saint postponed the healing, he was dejected and set out for home, his hope for healing defeated by his indolence. Yet the man of God, ever ready to sympathize, did not despise him, for while he was on the road and still on his way home, his prayer was fulfilled and that much longed for light was graciously granted. Not immediately or all at once did the saint* bestow the whole dawning, but he unfolded it little by little for him and made his vision distinct by the withdrawal of the grievous darkness. To be sure he was filled with disbelief at first and did not think it could be true; but when he attained a distinct perception of the visible and saw as do all those who see well, he was filled with joy from this miracle and gave thanks to the

πρῶτον καὶ οὐκ ἀληθὲς τὸ πρᾶγμα ἐνόμιζεν· ἐπεὶ δὲ σαφεῖς ἐδέχετο τὰς τῶν ὁρατῶν ἀντιλήψεις καὶ πᾶσιν ὁμοίως ἑώρα τοῖς καλῶς βλέπουσι, χαρᾶς πλησθεὶς μετὰ θαύματος τῷ θείῳ Λουκᾷ τὴν εὐχαριστίαν καὶ δι' αὐτοῦ τῷ θεῷ καὶ τοῖς πᾶσι τὸ θαῦμα δίδωσι, τρανωθεὶς μετὰ τῶν ὀφθαλμῶν καὶ τὴν γλῶτταν τῇ περιουσίᾳ τῆς ἡδονῆς.

78. Οὐκ ἔμελλε πάντως ὁ τοῦ θεοῦ ἄνθρωπος ὀφθαλμῶν μόνον, ἀλλὰ καὶ ποδῶν εἶναι θεραπευτής, μᾶλλον δὲ καὶ παντὸς μέλους καὶ μέρους, ὥσπερ ἄρα καὶ ὢν φαίνεται.

79. Αὐτίκα γοῦν Ἰωάννης ὁ ἐκ νήσου τῆς Τερβενίας τοὺς πόδας ἀλγῶν κομιδῇ πονήρως, ὡς καὶ ἐπὶ κλίνης βεβλῆσθαι καὶ τῇ περὶ αὐτοὺς ὀδύνῃ ἀθλίως ἀπομαραίνεσθαι. Ἐπεὶ οὖν, τό γε εἰς ἀνθρώπους ἦκον, ἡ νόσος οὐδαμῶς ἰάσιμος ἦν, τῶν τοῦ μεγάλου Λουκᾶ θαυματουργιῶν εἰς ἀκοὰς αὐτῷ ἐρχομένων, ἐδίψα μὲν τὸ αὐτοῦ καταλαβεῖν μοναστήριον καὶ τῇ θαυματουργῷ σορῷ προσπεσεῖν, ἠπορεῖτο δὲ τοῖς ὅλοις καὶ οὐκ εἶχεν ὅ,τι καὶ δράσειεν. Οὔτε γὰρ ἱππάσασθαι δυνατὸν αὐτῷ, τῆς ὀδύνης μὴ ἐφιείσης, καὶ τὸ κλινοπετῆ πάλιν ἀνύσαι τοσαύτην ὁδὸν ἐπιεικῶς δυσχερές. Τί οὖν ποιεῖ; Φθάνει τὸν τόπον τῇ διανοίᾳ, τοῖς τῆς πίστεως διαθέει πτεροῖς· αὐτῆς ψαύει τῆς σοροῦ τοῖς χείλεσι· καλεῖ, καὶ σώματι μακρὰν ὤν, τὸν ἐγγὺς παρεῖναι μὴ ἀποροῦντα διὰ τῆς χάριτος, «Εἰσέλθοι τὸ ἀξίωμά μου, λέγων, ἐνώπιόν σου καὶ ἡ δέησίς μου ἐγγυσάτω καὶ δὸς τῇ πρὸς θεόν σου δυνάμει μὴ ἱκετείαν, ἀλλ' εὐχαριστίαν προσάγοντα τὴν σὴν ἐμὲ σορὸν ὄψεσθαι ποσὶν ἐρρωμένοις.» Τοιαύτην τῷ ἁγίῳ προσάγων τὴν ἱκετείαν οὐκ ἐπὶ πολλαῖς προσῆγεν ἡμέραις, ἀλλὰ ταχύνας ἐπ' αὐτῷ τὴν εὐεργεσίαν ὁ ἅγιος ἄφνω κουφίζει τῶν ἀλγηδόνων, λύει τὰς πέδας αὐτῷ τῶν ποδῶν, ἄρτιον εὐθὺς ὅλον δείκνυσιν, οὐ βαδίσμασι μόνον ἐλευθέροις, ἀλλὰ καὶ ἅλμασιν ἤδη χρώμενον, μικροῦ καὶ ἑαυτῷ διαπιστεῖν ἔχοντα εἰ ἐκεῖνος εἴη ὁ πρὸ ὀλίγου πάθει

divine Luke and through him to God. He related the miracle to all, enlightened both in his eyes and in his tongue through the abundance of his delight.

78. That man of God was not a healer of eyes alone but also of feet, or rather of every limb and part, as will now become apparent.

79. John from the island of Terbenia,* for example, was suffering quite badly in his feet, tossing upon his couch and wasting away wretchedly in the torment they caused him. Since the sickness was by no means curable (that is, by men), when the wondrous deeds of the great Luke became known to him, he thirsted to visit his monastery and to prostrate himself at the wonderworking tomb. He was entirely at a loss and did not know what to do, for it was impossible for him to ride a horse because of the intolerable pain, and to make such a journey in his bedridden state was plainly difficult. What did he do? He journeyed to the place in his imagination, hastening on with the wings of faith. He tasted that very tomb with his lips and even though he was far away in body he called upon the one who does not through his grace fail to be present, saying, "Let my request come before you and let my prayer draw near,* and grant by your power before God that I, not in supplication but in thanksgiving, should come to see your tomb with my feet healed."

Not for many days did he supplicate the saint, for he hastened his benefaction to him and suddenly lightened his pains, releasing the fetters from his feet. He immediately demonstrated that he was quite fit, for he strode freely and even jumped. He hardly believed that a little while before he had been fettered with such a great suffering. A little later he visited the monastery, flourishing in his feet as in his faith. Entering the divine church, he prostrated himself at the miraculous* tomb saying, "I thank you, O man of God, since

τοσούτῳ πεπεδημένος. Μετ' οὐ πολὺ γοῦν καταλαμβάνει τὸ μοναστήριον εὖ ποδῶν ἔχων, εὖ πίστεως καὶ τὸν θεῖον ναὸν εἰσελθὼν τῷ σημειοφόρῳ προσπίπτει τάφῳ, «Εὐχαριστῶ σοι, λέγων, τοῦ θεοῦ ἄνθρωπε, ἀνθ' ὧν ἐρύσω τοὺς ὀφθαλμούς μου ἀπὸ δακρύων καὶ τοὺς πόδας μου ἀπὸ ὀλισθήματος.» Εἶτα βραχὺ τοῖς πατράσι συμμείνας καὶ τὴν νόσον ὅπως εἶχε διηγησάμενος καὶ οἵαις ὀδύναις τῶν ποδῶν κατετρίβετο, ἡδὺ γὰρ ἀτεχνῶς διήγημα τὰ τῆς νόσου λέγειν μετὰ τὴν νόσον, ὥσπερ ἄρα καὶ λυπηρὰ πάντα δηλαδὴ μετὰ τὴν παρέλευσιν, ἔπειτα καὶ τὰ τῆς ὑγιείας ὅπως ἀθρόα καὶ ταχυτάτη γέγονε πάντα διασαφήσας, εὐθυμῶν οἴκαδε ἐπανήει.

80. Θερμὸν ἡ νεότης καὶ αὔθαδες καὶ τοῖς ὑπὲρ δύναμιν πολλάκις ἐπιχειρεῖν προθυμούμενον καὶ μάλισθ' ὅταν καὶ φυσικὴν ἔχῃ πρὸς τοῦτο ῥοπήν. Ἱκανὸν τοῦ λεγομένου μαρτύριον ὁ νῦν προκείμενος εἰς διήγησιν Δημήτριος ὁ καὶ Καλωνᾶς (διώνυμος γάρ). Οὗτος σφριγῶν νεότητι καὶ ῥώμῃ σώματος ἐγκαυχώμενος, σιρὸν ἐπ' αὐτῆς οἰκίας, ὃν καὶ *γούβαν* ἄγροικοί τινες ἂν καλέσειαν, ἀνορύσσων ἦν εἰς ἀπόθεσιν πάντως σίτου τε καὶ κριθῆς ἢ ἑτέρου, φημί, τῶν χεδρόπων· εἶτα ἐπὶ πολὺ τοῦ βάθους προήκων ἐντυγχάνει λίθῳ βαρεῖ καὶ μεγίστῳ, ὃν καὶ ἀμφοτέραις διαλαβὼν καὶ ἀνελκύσαι φιλοτιμούμενος, πολλῷ μείζονα ὄντα ἢ ὥστε καὶ χερσὶν ἑνὸς πείθεσθαι, δεινῆς ἀπέλαυσε καὶ ἀθλίας τῆς ἀλόγου ταύτης φιλοτιμίας, τῶν ἐγκάτων αὐτῷ πρὸς βίαν καταρρυέντων καὶ φόρτου φεῦ! ἐλεεινοῦ τοὺς διδύμους πεπληροκότων, καθάπερ τιμωρίαν ὑποσχὼν ἐκεῖνος τῆς ἀμέτρου περὶ τὴν ἐπίδειξιν προθυμίας· καὶ ταῦτα παθών, ἅπερ οὐκ ἐπιδείκνυσθαι μᾶλλον, ἀλλὰ κρύπτειν ἐκείνῳ κάλλιον ἦν. Ἐπεὶ οὖν δυσκίνητος ἐντεῦθεν ἢ καὶ ὅλως ἀκίνητος ἦν, συνδραμόντες οἱ κατὰ γένος αὐτῷ προσήκοντες ἀνελκύουσι μόλις καὶ τῇ κλίνῃ ἀθυμίᾳ πολλῇ καὶ ὀδύνῃ βαλλόμενον κατακλίνουσι μετακλαίοντι καὶ ἀπορουμένῳ καὶ τοὺς τῆς ἀφροσύνης δρεπομένῳ καρπούς. Οὐδεμίαν τε ὑπό τινος παράκλησιν

you have delivered my eyes from tears and my feet from stumbling."* Then he remained for a short time with the fathers and recounted what his sickness had been like and with what pains his feet had been afflicted — for it is truly pleasant to tell about a sickness after it is past, as it is to describe all grievous experiences after their termination — explaining the recovery of his good health, how complete and swift it had been. Then in good spirits he returned home.

80. Youth is hot-spirited and self-willed and often eager to attempt accomplishments beyond reach, especially when there is a natural inclination in this direction. Sufficient proof of this is provided by the person whose story will now be told: Demetrios, who is also called Kalonas, for he had two names. Exalting in the strength of youth and glorying in the power of his body, he was digging out a pit in his house (farmers call it a *gouba**) for the storage of grain and barley or legumes. Having dug to a considerable depth he met with a very large and heavy stone. Grasping it with both hands and striving to drag it out, although it was far too large to yield to the hands of one man, he experienced the dread torment of irrational ambition, when his innards ruptured violently and filled his testicles,* alas!, with a miserable burden, as if he had received punishment for his excessive zeal for display; he suffered what would be better to hide than to display. Since he could move from there only with difficulty or not at all, his relatives gathered in haste and dragged him out with great effort. They laid him on a couch where he tossed about in much despair and pain, weeping in repentance and not knowing what to do — harvesting the fruits of rashness. He received no consolation from anyone until God sent his mercy through the sympathy of his good attendant, and there came about a process of healing from the person who came to his side. For one of his acquaintances now came from Steiris bringing oil from the lamp at

δεχομένῳ ἐξαπέστειλεν ὁ θεὸς τὸ ἔλεος αὐτοῦ τῇ τοῦ ἀγαθοῦ θεράποντος αὐτοῦ συμπαθείᾳ καὶ γίνεταί τις πρόφασις ἐκ τοῦ παρήκοντος θεραπείας. Ἀνὴρ γάρ τις τῶν γνωρίμων αὐτῷ, νῦν ἀπὸ τοῦ Στειρίου ἐληλυθώς, ἔλαιον ἦν ἀπὸ τῆς φωταγωγοῦ, ἣν ὁ τοῦ ἁγίου σεπτὸς ἔχει τάφος, ἐπιφερόμενος, ὅπερ δεδωκὼς ἐκείνῳ χρίειν ἐκέλευε τὰ πάσχοντα μέρη καὶ ὃς ἐποίει τὸ κελευσθέν. Οὕτω δὲ πράττοντος, οὐ πλέον ἢ τρεῖς παρῆλθον ἡμέραι καὶ τοῦ ἀλγεῖν καὶ πάσχειν ὅλως παυσάμενος τοῦ ὑμνεῖν τὸν ἅγιον ἤρχετο, ἅτε δὴ καὶ καθαρᾶς ἀπολαύσας τῆς ὑγιείας, καὶ τὰς αὐτοῦ κηρύττειν θαυματουργίας.

81. Οὐδὲ τὸ Κωνσταντίνου θαῦμα παροπτέον ἐστίν, οὔτε μὴν τῶν γραφῇ δοθῆναι διὰ τὸ πλῆθος οὐκ ἀναγκαίων, ἐπεὶ μετὰ τοῦ πρὸς δόξαν εἶναι θεοῦ καὶ ὑπομονῆς ὑπόδειγμα φέρει κάλλιστον καὶ διδάσκει μὴ δεῖν ἀπαγορεύειν ἡμᾶς ἐν τοῖς λυπηροῖς τοῖς τοῦ θεοῦ χρηστότητος δεομένοις, ὅταν βραδύνων αὐτὸς πρὸς τὸν ἔλεον τὴν τοῦ λυποῦντος ἀπαλλαγὴν ἀναβάλληται λόγοις βαθυτέρας οἰκονομίας. Ὁ τοίνυν Κωνσταντῖνος οὗτος πατρίδα καὶ πόλιν ἔσχε τὰς Θερμοπύλας, ἐν ᾗ καὶ διάγων δαίμονι χαλεπῷ περιπίπτει οὐ συναρπάζοντι μόνον ἁπλῶς, ἀλλὰ καὶ δειμάτων οἷων καὶ σκότους τὴν ἐκείνου πληροῦντι ψυχὴν καὶ πάντα τρόπον ἐπηρεάζοντι. Ἐρήσσετο οὖν πυκνότερον αὐτὸς καὶ κατέπιπτε καὶ τὰ τῶν δαιμονώντων ἅπαντα, στρεβλώσεις, σπαραγμούς, σκοτοδίνας τἄλλα τε ὅσα πάσχειν ἐστὶ τοὺς κακῷ τοιούτῳ πεπεδημένους ὁμοίως ἔπασχε. Τί οὖν ἐκεῖνος; Παριδὼν ἅπασαν τὴν ἐξ ἀνθρώπων ἐπικουρίαν ἐπὶ θεὸν καὶ τὸν αὐτοῦ θεράποντα καταφεύγει καὶ τὸ ἱερὸν ἐκείνου καταλαβὼν τέμενος τῇ θείᾳ προσπίπτει σορῷ καὶ θερμοῖς αὐτὴν λούει τοῖς δάκρυσιν· εἶτα τῷ καὶ δαιμόνων καὶ παντὸς πάθους ἀλεξικάκῳ καὶ αὐτὸς χρῆται φαρμάκῳ, τῷ τοῦ ἐλέους ὄντως ἐλαίῳ, καὶ οὐδὲν αὐτῷ ἔργον νύκτα καὶ μεθ' ἡμέραν, ὅτι μὴ εὐχαί, προσπτώσεις, δάκρυα καὶ ἡ τοῦ ἐλαίου χρῖσις τοῖς δάκρυσι κιρναμένη. Ἀλλ' αὐτὸς μὲν προσεδρεύων

the saint's revered tomb; giving it to him he urged him to anoint the suffering parts with it and he did what he was urged. Having done this, not more than three days went by when he entirely stopped hurting and suffering and began to sing hymns to the saint, for he now enjoyed total health, and he heralded his wondrous deeds.

81. Nor is the miracle of Constantine to be omitted; nor simply because there are so many is it to be left unrecorded, for in addition to glorifying God it provides a splendid example of patience and teaches us that it is not right to stop praying for the goodness of God, even in distressing circumstances, if He proceeds slowly to mercy postponing the relief of the sufferer for reasons of a deeper providence. This Constantine had as his fatherland the city Thermopylae. While living there he fell under the control of a harsh demon who not only took possession of him but also filled his soul with every sort of fear and darkness and abused him in every way. He frequently wandered about and fell on the ground and suffered all the misfortunes of those who have demons: writhings, lacerations, vertigo, and everything experienced by those who are fettered by such an evil. What did he do? Ignoring all help from men he took refuge in God and His helper, and going to his sacred sanctuary he prostrated himself at the divine tomb and washed it with hot tears. Then he too used the drug that brings relief from demons and all suffering, the oil of true mercy. His only pursuits, by day and by night, were praises, supplications, tears and anointing with oil mixed with tears. Persisting in this way he received God's kindness, although the goodness was delayed and the benefaction was postponed, not without purpose surely, but for the benefit and salvation of his soul. Every single thing that happens to us either past or present God knows how to direct for the profit of the soul. When

ἐν τούτοις τὸ τοῦ θεοῦ φιλάνθρωπον ἐξεδέχετο, ἡ δὲ χρηστότης μέλλουσα ἦν καὶ τὴν εὐεργεσίαν εἰς ἀναβολὰς παραπέμπουσα, πάντως δὲ οὐχ ἁπλῶς, ἀλλὰ τῆς ἐκείνου ψυχῆς πρός τι χρήσιμον καὶ σωτήριον· ἓν γὰρ οὐδέν ἐστι τῶν πάλαι τε καὶ νῦν εἰς ἡμᾶς ἐπιγινομένων, ὃ μὴ συντείνειν οἶδε προηγουμένως εἰς ψυχῆς ὄνησιν. Ταύτῃ τοι κἀκεῖνος εἰς δέον τῇ βραδυτῆτι χρώμενος οὐ ῥᾳθυμῶν ἦν, οὐκ ἐπιδοιάζων, οὐ τὴν θέρμην τῆς ψυχῆς ὑποχλιαινόμενος, οὐ τὴν ἀκμὴν τῆς πίστεως ἀμβλυνόμενος, οὐδεμίαν οἴκου καὶ ἐπανόδου μνήμην ποιούμενος, οὐδὲν μικρόψυχον λέγων ἢ πράττων ἢ ὅλως εἰς νοῦν βαλλόμενος· καὶ τοῦτο πρὸς βραχύν τινα χρόνον πραχθὲν ἐπαινετὸν μὲν ἦν, οὐ μὴν ὥστε καὶ θαυμάζεσθαι τῆς ὑπομονῆς ἄξιον· Κωνσταντίνῳ δὲ οὐ πρὸς μῆνα μόνον ἤρκεσεν ἡ ἀναβολὴ οὐδὲ δύο, ἀλλὰ παρ' ὅλους ἓξ ὑστερίζουσα ἦν, πρὸς τὸ πλάτος πάντως τῆς ἐκείνου ψυχῆς παρατεινομένη, ὡς μὴ τῆς τοῦ δαίμονος μόνον ἐλευθερίας, ἀλλὰ καὶ τῆς κατὰ ψυχὴν σωτηρίας ἀξιωθῆναι, ὃ καὶ γέγονε. Καὶ τῆς μὲν δαιμονικῆς λύεται τυραννίδος, τό γε νῦν ἔχον, τοὺς δὲ τῆς ὑπομονῆς μισθοὺς καὶ τῆς πίστεως εἴς γε τὸ μέλλον ἀτεχνῶς λήψεται.

82. Καὶ ἄλλος δέ, τὸ μὲν γένος ἐξ Εὐβοίας ἕλκων, τὸ δὲ ὄνομα ἡμῖν ἄγνωστος, ὁμοίῳ περιπίπτει κακῷ δαίμονι ἀλοὺς πικροτάτῳ· ὁμοίοις τε πάθεσι καὶ τῇ ὁμοίᾳ χρῆται καὶ οὗτος καταφυγῇ, τῇ τοῦ θείου Λουκᾶ, φημί, λάρνακι. Εἷς δὲ τῶν τὰς τοῦ κοινοῦ λειτουργίας πιστευομένων, *κομμερκιάριον* αὐτὸν καλεῖν σύνηθες, ὄνομα Χριστοφόρος, πίστεως χάριν τῷ ἱερῷ προσβάλλει ναῷ καὶ τῆς τοῦ τιμίου τάφου ἀξιωθεὶς προσκυνήσεως, ἐπεὶ καὶ τῆς παρὰ τῶν πατέρων ἐπιμελοῦς ἔτυχε ξενίας, ἑσπέρας ἤδη καταλαβούσης, ἠξίου παρὰ τῇ σορῷ καθευδῆσαι. Τῶν δὲ πατέρων τοῦτο ἐπιτρεψάντων, «Οὐδεὶς γὰρ ἕτερος, εἶπον, ὅτι μὴ ὁ πάσχων ἐκεῖ προσεδρεύει.» «Ἀλλὰ καὶ τοῦτον, ἔφη, κατὰ τήνδε τὴν νύκτα τόπος ἕτερος ἕξει, ἐμοὶ δὲ δοθήτω μόνῳ τὸ πρὸς τῇ θείᾳ καθευδῆσαι σορῷ· καὶ γὰρ

Constantine experienced this necessary slowness, he was not lax or doubtful, nor did he warm the fervor of his soul only by small degrees, nor blunt the edge of his faith, nor did he think about his house and returning home, nor did he say or do anything mean-spirited or even consider it. If this had extended for some short time, it would have been praiseworthy, but he would not have won our admiration for his endurance. In Constantine's case the delay extended not for a month or two but for all of six months — stretching out to the limit of his soul. As a result he was deemed worthy not only of freedom from the demon but also of salvation in his soul, which indeed he attained. For the present he was freed from the tyranny of the demon, and in the future he will surely receive the reward of patience and faith.

82. Another person whose family was from Euboea but whose name we do not know fell into a similar misfortune: he was captured by a vicious demon, and after experiencing similar sufferings was granted a similar refuge, I mean the coffin of the divine Luke. One of those entrusted with public service, customarily called a *kommerkiarios*,* Christopher by name, approached the sacred church in faith and was deemed worthy of worshipping at the honored tomb. In the evening after receiving attentive hospitality from the fathers, he asked permission to sleep by the tomb. Although the fathers had permitted him to worship there,* they said, "Only the person who is ill remains there." He replied, "The other man can spend the night somewhere else, but let it be granted to me alone to sleep by the divine tomb, for staying with the sick person would be quite unpleasant to me." This too was allowed by the fathers, and he

ἀηδής μοι ἔσται πάντως τοῦ πάσχοντος ἡ συνοίκησις.» Συγχωρεῖται καὶ τοῦτο πρὸς τῶν πατέρων. Καὶ ὁ μὲν μόνος τῇ θείᾳ παραμένει σορῷ, ὁ δὲ πάσχων ἀλλαχοῦ που τὴν νύκτα κελευσθεὶς διανύσαι πολλῇ περιβάλλεται ἀθυμίᾳ, παρόρασιν καὶ ὕβριν τὸ πραχθὲν ἡγησάμενος καὶ ὥσπερ οὐδὲ τευξόμενος τῆς χάριτος τοῦ ἁγίου, ἐπεὶ καὶ τῆς πρὸς τὴν ἱερὰν θήκην ἐκβέβλητο προσεδρείας. Ὁ δὲ παρακαλῶν τὰς ἐν λύπῃ ψυχὰς κύριος, οὐχ ἁπλῶς ἐκεῖνον ἀθυμοῦντα παρακαλεῖ, ἀλλὰ καὶ τῆς τοῦ δαίμονος ἐπηρείας παραδόξως ἐλευθεροῖ· καί, ὅπως ὁ λόγος διδάξει, ὑπνοῦντι νυκτὸς ἐπιφανεὶς ὁ θεῖος Λουκᾶς φαιδρὸς καὶ χαρίεις λίαν τε πρὸς αὐτὸν εὐμενὲς ὁρῶν, πρῶτα μὲν πρὸς ὄνομα τοῦτον καλεῖ, ἔπειτα καὶ τὸ στόμα διανοῖξαι κελεύει, εἶτα τοὺς δακτύλους καθεὶς τρίχα μέλαιναν ἔδοξεν ἀνελκύειν, ἧς τοῦ ἄκρου κάνθαρος ἦν ἀπηρτημένος, ὃν καὶ ὁ μέγας ὑποδεικνύς, «Ὁρᾷς, ἔφη, τὸν σὸν πολέμιον; Ὥστε τὸ λοιπὸν ἀφείθης τοῦ τυραννοῦντος.» Οὕτως ὁ ἅγιος καὶ τὸ πρὸς τὸν δαιμονιῶντα φιλάνθρωπον ἔδειξε φιλανθρώπως καὶ τὰ τοῦ δαίμονος ἁρμοδίως παρέστησεν ἀπὸ τῆς εἰκόνος διὰ μὲν τοῦ κανθάρου τὴν βδελυρίαν, διὰ δὲ τῆς τριχὸς τὴν ἀσθένειαν. Τελείας οὖν ὁ ἄνθρωπος ἐπιτυχὼν τῆς ἐλευθερίας οἴκαδε ἐπανήει, χαίροντας ἰδὼν τοὺς οἰκείους χαίρουσιν ὀφθαλμοῖς.

83. Ἀλλὰ τὸ περὶ τὸν κληρικὸν Νικόλαον θαῦμα, ὃς ἐκ Δαυλείας ἦν ὡρμημένος, σιωπᾶν τις ἐθελήσας καὶ μὴ δοῦναι γραφῇ, πῶς ἂν οὐ τὰ μεγάλα φαίνοιτο ἀδικῶν καὶ καλοῦ διηγήματος τοῖς τῶν τοιούτων ἐπιθυμοῦσι φθονῶν; Οὗτος γὰρ ὑδέρῳ περισχεθεὶς καὶ ἰατροῖς τὸ πρῶτον ἑαυτὸν ἐγχειρίσας, ἔγνω κακῶς καὶ ἀβουλήτως περὶ τούτου δράσας· τὴν μὲν γὰρ οὐσίαν καὶ σφόδρα γε ἠλάττωσεν, ηὔξησε δὲ τὴν νόσον καὶ οὐ μακρὰν ἑαυτὸν τοῦ θανεῖν παρεσκεύασεν. Ἔσχατον οὖν τὸ συνοῖσον μεταμαθών, τῷ κοινῷ πρόσεισι τῶν Ἑσπερίων καλῷ, τῇ θεοδωρήτῳ χάριτι, τῇ ἀμίσθῳ καὶ ἀψευδεῖ θεραπείᾳ, τῇ τοῦ θείου, φημί, Λουκᾶ λάρνακι, ἔνθα προσεδρεύοντα

remained alone by the divine tomb, while the sick one was tormented with great despair, having been ordered to pass the night somewhere else. He felt he had been slighted and contemptuously treated and that, having been denied permission to remain near the sacred tomb, he would not attain the grace of the saint. But the Lord who is the consolation of those who grieve* did not simply console him in his despair but even freed him in a quite surprising manner from the abuse of the demon. How he did this the story will now reveal. The divine Luke appeared to him at night in his sleep, bright and gracious, looking very well disposed to him. First he called him by name, then ordered him to open his mouth,* and then, putting in his fingers he seemed to draw out a black hair at the end of which a beetle was attached, and the great one pointed to it and said, "Do you see your enemy? Now you are released from the one who tyrannizes you." Thus the saint in his kindness both showed his charity towards the man with the demon and presented a suitable image of the demon — the beetle showed his loathesomeness and the hair his weakness. Having achieved complete freedom the man returned home, seeing with rejoicing eyes his kin who were also rejoicing.

83. If someone chose to keep silent and not entrust to writing the miracle concerning the cleric Nikolaos who came from Davlia,* would he not appear to do a great injustice and to deprive through his envy an audience eager for a fine story? For being afflicted by dropsy he had put himself at first into the hands of doctors but recognized he had been mistaken and rash in doing this; he greatly diminished his wealth but increased his illness and found himself not far from death. Finally learning what would be beneficial he went to the common good of the West,* the God-given grace, the treatment without deception or fee, I mean the coffin of the divine Luke. Brother Pankratios* saw him with charitable eyes as he was sitting beside it and did not merely show his kindness in the form

τοῦτον ὁ ἀδελφὸς Παγκράτιος φιλανθρώποις ὁρῶν ὀφθαλμοῖς, οὐ μέχρι τοῦ συναλγεῖν τὸ φιλάνθρωπον ἐπεδείκνυ, ἀλλὰ καὶ ἐνεργεῖν τι τῶν εἰς ὠφέλειαν ἐπεχείρει. Ὕδωρ οὖν ἐν σπόγγῳ λαβὼν τὴν θείαν ταύτην ἀποσμήχει σορὸν καὶ τούτῳ τὸν ἄρρωστον ἀπὸ κεφαλῆς ἄχρι καὶ ποδῶν ἀλείφων, θαύματος ἀπορρήτου! τὴν νόσον οἷα κόνιν εὐθὺς ἀπήλειψε καὶ ὑγιᾶ καὶ ἄρτιον ἔδειξε τὸν ὅσον οὔπω θανεῖν ἐλπιζόμενον. Εἰ τοιούτου θαύματος μικρὸν ἦν ἀδίκημα στερεῖν τοὺς ἀκροατάς, εἰπάτω τις, οὐ μὴν ἀλλὰ καὶ πεισάτω.

84. Καὶ τὸ περὶ τὸν ἕτερον δὲ Νικόλαον γεγονὸς οὐδὲν ἧττον εἰ μὴ καὶ μᾶλλον γραφῆς τε καὶ ἀκοῆς ἄξιον, ὅσῳ καὶ μηδεμίαν ὑπερβολὴν ἔχει θαύματος. Τοῦτον ἤνεγκε κώμη τις περὶ τὴν Κορώνειαν μὲν διακειμένη, Ῥασταμῖται δὲ ἀγροικικῶς οὕτω πως προσκαλουμένη. Οὗτος οὖν, εἴτε τινὸς χολέρας ἀναζεσάσης εἴτε καὶ κατ' ἄλλην σώματος κακοήθειαν, ἅπαν τὸ πρόσωπον ἐπληρώθη φλυκτίδων οὐδὲν ἀνομοίως ἐχουσῶν ἀνθράκων πεπυρωμένων, ἐξ ὧν οὐ μόνον κατεχραίνετο τοῖς ἰχῶρσι καὶ πονήρως εἶχεν, ἀλλὰ καὶ πολλῷ μᾶλλον ἴσα καὶ πυρὶ τὴν ὄψιν ἐφλέγετο. Ἰατροῖς οὖν καὶ οὗτος ὁμοίως ἑαυτὸν ἐπιτρέψας καὶ χρυσίον πολὺ τὸ μὲν διδούς, τὸ δὲ καὶ ἐπαγγελλόμενος, εἰ τοῦ χαλεποῦ τούτου νοσήματος ἀνεθῇ, ἔγνω κάκιστα περὶ ἑαυτοῦ διανοηθείς· ἕως μὲν γὰρ ἡ χεὶρ ἔρρει καὶ τὸ βαλάντιον οὔπω διάκενον ἦν, ἤκουε παρ' αὐτῶν τὰ ἡδέα πάντα, καὶ αὐτὸν μὲν ἐλπίδων ἀγαθῶν πληροῦντα, τούτοις δὲ τὴν ἐκείνου χεῖρα προχειρότερον διανοίγοντα, «Οὐδέν σοι τῶν χαλεπῶν ἔσται· ἔτι μικρὸν καὶ ἐκποδὼν ἡ νόσος καὶ ἀκριβοῦς ἀπολαύσεις τῆς ὑγιείας·» ἐπεὶ δὲ ἅπαν αὐτοῦ σχεδὸν κατεδηδόκασι τὸ χρυσίον καὶ ἡ χεὶρ ἐπαύσατο δαπανᾶν, εἰς οὐδὲν χρήσιμον φιλαλήθεις ἦσαν οἱ μικρῷ πρόσθεν πορισμοῦ πρόφασιν τὸ ψεῦδος ἔχοντες καὶ ὑπὸ μηδενὸς τῶν ἁπάντων ἐλεγχόμενοι. «Ἡ νόσος, ἔλεγον, οὐδαμῶς ἰάσιμος· κρεῖττον ἀνθρωπίνης τέχνης τὸ πάθος· θεοῦ δεῖται μόνου, ᾧ τὰ ἀδύνατα

of sympathy but also tried to do something that would help. Moistening a sponge he wiped off the divine tomb and with this he anointed the sick one from his head to his feet and, O indescribable miracle!, he immediately wiped off the sickness as if it were dust. The man who had expected to die was seen to be healthy and fit. If it would only have been a small fault to deprive the listener of such a miracle, let someone say so, but let him also persuade his listeners.

84. The story about another Nikolaos deserves not less but even more to be written down and to be heard since there is no miracle that surpasses it. He was born in a certain village near Koroneia; the country people call it Rhastamitai.* Whether from some cholera that had broken out or by some other affliction of the body his whole face was covered with pustules* exactly like fiery coals, from which pus flowed, making him quite miserable; his face was also inflamed as if by fire. He too in a similar fashion entrusted himself to doctors, giving them much gold and promising them more if he should be freed from this harsh sickness; later he realized that he had planned things very badly for himself. As long as he was open handed and his purse was not empty, everything he heard from them was encouraging, and he was filled with good hopes and opened his hand even more readily to them: "You will have no difficulty; your sickness will shortly be gone and you will enjoy complete health." But when they had virtually devoured all his money and his hand had stopped paying, those who shortly before had used falsehood for profit and had been refuted by no one became lovers of truth to no good purpose saying, "The sickness is incurable; the illness is stronger than human skill* and needs God alone to whom that which is impossible among men is possible and easy to accomplish." As he listened to them, he recognized his folly and greatly repented his past mistakes and was also filled with grief and despair, since along with his gold he had also lost his hopes of health; he was beside himself and at a loss. One of his acquaintances who had just brought

παρ' ἀνθρώποις δυνατὰ καὶ ῥᾴδια διανύειν.» Τούτων ἐκεῖνος ἀκούσας, ἄνοιάν τε ἑαυτοῦ κατεγίνωσκε καὶ πολλὴν εἶχε μετάνοιαν ἐπὶ τοῖς προτέροις· ἀλλὰ καὶ λύπης ἐπληροῦτο καὶ ἀθυμῶν ἦν, ἀνθ' ὧν μετὰ τοῦ χρυσίου καὶ ἃς εἶχε τῆς ὑγιείας ἐλπίδας ἀπώλεσεν. Οὕτως οὖν ἀλύοντι καὶ ἀπορουμένῳ ἐντυχών τις τῶν συνήθων ἔναγχος ἔλαιον ἐκ τῆς φωταγωγοῦ τοῦ τάφου διακεκομισμένος, τάφου, λέγω, τοῦ θείου Λουκᾶ, καὶ εἰδὼς οἷα περ αὐτῷ δύναμις καὶ ὁπόσοις γέγονε παθῶν τε καὶ νόσων φυγαδευτήριον εἰσηγεῖται περὶ αὐτοῦ τῷ φίλῳ· εἶτα σπεύσας καὶ τοῦ οἴκου μεταγαγὼν ἀλείφει τούτῳ τὴν πάσχουσαν ὄφιν μετὰ πολλῆς τῆς ἐξ ἀμφοτέρων πίστεως, τοῦ ποιοῦντος δηλαδὴ καὶ τοῦ πάσχοντος, ἐπιφωνουμένου τῇ χρίσει καὶ τοῦ ὀνόματος τοῦ θαυμασίου Λουκᾶ οἷά τινος σωτηρίου κατὰ τῶν ἰοβόλων καὶ βλαβερῶν ἐπάσματος. Τὸ δὲ ἐντεῦθεν τί; Ἡμερῶν ὀλίγων διάστημα καὶ ἡ καυσώδης ἐκείνη τῶν φλυκτίδων δύναμις ἀσθενεῖ καὶ ἡ τῶν τραυμάτων πονηρὰ χύσις αὐτοῖς τοῖς ἰχῶρσιν ἀφανὴς γίνεται οὕτω καθαρῶς, ὡς μηδὲ ἴχνος μηδὲ τύπον οὐλῆς ὅλως ὑπολειφθῆναι.

85. Ἀλλὰ πῶς ἄν τις τὰ ἐκείνου λέγων φιλοτιμούμενος μὴ καὶ ἀδυνάτοις ἐπιχειρεῖν δόξειεν ὥσπερ ἀστέρων πληθὺν ἢ ψάμμον παράλιον ἢ χώρας θαλαττίους ἐθέλων ἀπαριθμεῖν, ὃς οὐδὲ μέχρι καὶ νῦν παύεται ἢ παύσεται τὰ τῶν θαυμάτων ἐνεργῶν παραδόξως καὶ φιλανθρώπως, ἅτε φιλανθρώπου θεοῦ μαθητής τε καὶ θεραπευτὴς γενόμενος καὶ ποταμῶν ἀενάους ῥοὰς μιμούμενος; Ὀλίγα δέ τινα δείγματα τῆς ἐκείνου πρὸς θεὸν παρρησίας ἀπολαβόντες εἰρήκαμεν, ἐκ τοῦ γεύματος, ὥς φασι, τὸ πᾶν παριστῶντες.

86. Ἔστι μὲν οὖν ὁ τῆς κατὰ σάρκα ζωῆς τοῦ θείου Λουκᾶ χρόνος οὕτω: τέσσαρα πρὸς τοῖς δέκα γεγονὼς ἔτη τὸ τῶν μοναχῶν ὅσιον ὑπέρχεται σχῆμα καὶ τῆς κατὰ κόσμον ἀγωγῆς ἐξέρχεται, οἰκεῖ δὲ καὶ εἰς τὸ τοῦ Ἰωαννίτζη παράλιον ὄρος πρὸ

back some oil from the lamp at the tomb (I mean the tomb of the divine Luke) and knew its power and how many people had found it a refuge from suffering and sickness, told his friend about it. He brought it from his house in haste and anointed the man's suffering face, with much faith on the part of both of them, the one acting on his behalf, and the recipient as well. During the anointing the name of the wondrous Luke was invoked as if it were some saving incantation against poisonous and harmful things. What then? After an interval of a few days the inflaming power of the blisters weakened and the wretched flow of pus from the wounds so entirely disappeared that not even a trace or an imprint of the scars was left at all.

85. How would someone who strove to tell his deeds not seem to be making an impossible attempt, as if trying to number the sum of the stars or the sand on the beach or the seaside places?* He has not ceased until now nor will he cease performing charitable and astonishing miracles, since he was a disciple and servant of a charitable God and imitated the streams of ever flowing rivers;* but we have selected* for narration a few examples of his intercession with God, presenting the whole from a taste, as they say.*

86. The chronology of the life in the flesh of the divine Luke is this: when he was fourteen he took the holy habit of monks* and withdrew from the world and dwelt on the seaside mountain of Ioannitza* before the migration* to the Peloponnese for seven years, and after

μὲν τῆς μετοικεσίας Πελοποννήσου χρόνους ἑπτά, μετὰ δὲ τὴν μετοικεσίαν δώδεκα, διακονεῖ καὶ τῷ Στυλίτῃ Ζημενᾶς δέκα, ἐν τῷ Καλάμῳ τρεῖς, ἐν τῷ νησίῳ τοὺς ἴσους, ἑπτὰ δὲ διανύσας ἐν τῷ μοναστηρίῳ τῆς μὲν ἐπικαίρου ζωῆς πέρας εὑρίσκει ἑβδόμην τοῦ φεβρουαρίου μηνὸς ἄγοντος, πρὸς δὲ τὴν μακαρίαν καὶ πέρας οὐδαμῶς ἔχουσαν μεταβαίνει.

87. Αὐτὸς δέ μοι ἄνωθεν εἴης προστάτης τοῦ βίου καὶ τῆς ζωῆς, ἱερὲ Λουκᾶ, τὸ ἐμὸν ἐντρύφημα καὶ καλλώπισμα, καὶ τοῦ μικροῦ τούτου πόνου, οὗ περὶ τὸν σὸν ἐθέμεθα βίον, τοὺς σοὺς συντάττοντες πόνους, τὰ σὰ θαυμάσια, ἧττον μὲν τοῦ ἀξιώματος καὶ τοῦ μέτρου, πλὴν οὐ τῆς ἡμετέρας ἧττον δυνάμεως, εὕροιμεν παρὰ σοῦ τοὺς μισθοὺς οὐ πρὸς τὴν εὐτέλειαν, οὗ προσηγάγομεν, ἀλλὰ πρὸς τὸ ἀξίωμα τὸ σὸν μετρουμένους· ἔσται δὲ τοῦτο πάντως, εἰ ταῖς σαῖς πρεσβείαις καὶ ταῖς σαῖς ὁδηγίαις καὶ τοῖς ἄνωθεν φωτισμοῖς σώσεις ψυχὴν καὶ ῥύσῃ κολάσεως αἰωνίου τὴν ἀξίαν ὄντως γεέννης καὶ ἀπορρήτων κολάσεων, ὃ καὶ ἐμοὶ γένοιτο καὶ πᾶσι τοῖς σε βοηθὸν ἐπιγραφομένοις ἐν Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν, ᾧ ἡ δόξα καὶ τὸ κράτος νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

the migration, twelve years; and he served the Stylite of Zemena* ten years, lived on Kalamos* three years, and on the little island* the same number of years, and having completed seven years at the monastery* he reached the end of his present life on the seventh day of the month of February* and passed on to the blessed life that has no end.

87. May you be the heavenly protector of my life and my existence, O sacred Luke, my delight and ornament,* and of this little labor in which we have composed your life, your labors, your miracles — less than your worth and your measure but not less than our ability. May we receive from you rewards that correspond not to the modest efforts which we have expended on it but to your worth. This will come about if by your intercession, your guidance and the illumination from above you save my soul and rescue it from eternal punishment, even though it deserves true damnation* and indescribable punishments. Grant this to me and to all who invoke you as their help in Christ Jesus our Lord, to whom is the glory and the power, now and always and forever and ever. Amen.

ABBREVIATIONS AND SHORT TITLES USED IN THE COMMENTARY

Bon — Antoine Bon, *Le Péloponnèse byzantin* (Paris, 1951).

Brenton — *The Septuagint* trans. L. C. L. Brenton (London, 1851).

CP — *Propylaeum ad Acta Sanctorum: Synaxarium Ecclesiae Constantinopolitanae* ed. H. Delehaye (Brussels, 1902), 449f.

Connor — Carolyn L. Connor, *Art and Miracles in Medieval Byzantium: the Crypt at Hosios Loukas and Its Frescoes*, Princeton University Press, 1991.

Jenkins — R. J. Jenkins, "The Date of the Slav Revolt in the Peloponnese under Romanus I," *Festschrift for A. M. Friend* (Princeton, 1955).

Kremos — G. P. Kremos, *Phokika* I (Athens, 1874).

LSJ — *A Greek-English Lexicon* compiled by Henry G. Liddell and Robert Scott, new [ninth] edition revised by Henry S. Jones and R. Mackenzie (Oxford, 1940), with a supplement edited by E. A. Barber (Oxford, 1968).

Martini — E. Martini, "Supplementum ad Acta S. Lucae Iunioris," *Analecta Bollandiana* 13 (1894), 81-121.

Ostrogorsky — G. Ostrogorsky, *History of the Byzantine Empire* rev. ed. (New Brunswick, 1969).

PG — *Patrologia Graeca* ed. Migne.

PGL — *A Patristic Greek Lexicon* ed. G. W. H. Lampe (Oxford, 1961).

PL — *Patrologia Latina* ed. Migne.

RE — *Paulys Realencyclopädie der classischen Altertumswissenschaft* ed. G. Wissowa et al. (Stuttgart, 1894-1983).

RSV — The Holy Bible: Revised Standard Version.

TIB — Johannes Koder and Friedrich Hild, *Tabula Imperii Byzantini 1: Hellas und Thessalia* (Vienna, 1976) [Oesterreichische Akademie der Wissenschaften, Philosophisch-historische Klasse, Denkschriften, 125. Band].

VS — *Fragmente der Vorsokratiker,* ninth edition, ed. H. Diels, revised by W. Kranz (Berlin, 1960).

COMMENTARY

Title: "Life and Conduct": Not unusual phrasing for the title of a monastic life; note the echoes in the lives of Saint Nicholas of Sion and Saint Nikon of Sparta. For the meaning "way of life, conduct, or behavior," see *PGL* s.v. πολιτεία F 3.In the title "Greece" is literally *Hellas,* the Byzantine province which comprised what is now Central Greece. Hellas is often contrasted with the Peloponnese: cf. on Ch. 2.1.

Ch. 1.3: "time . . . deliberate choice": That is, the cause of moral excellence in Luke and others is not solely the good example provided by their predecessors but their own choice. The word *proairesis* denotes the direction of the will towards God's purposes; hence, sometimes "choice" or "will" or "intention," or "devotion." Note the echoes of this passage in the prologue to the Life of Saint Nikon and the discussion by Denis F. Sullivan in his edition.

Ch. 1.13: "slightly . . . much earlier times": probably the early church fathers and especially holy men.

Ch. 2.1: "offshoot of Hellas": Cf. Ch. 39, where it is clear that Hellas refers to the theme of Hellas, that is, the region between the Corinthian Gulf and Thessaly. A patriotic affection for this theme is evident in many portions of the work, and would perhaps also be understood in the title of the work, where we have allowed the more general translation, "Greece." The language of this section is echoed in the Synaxarion *CP* 449: 16-21, and at the end of the work in Ch. 87.2.

Ch. 2.6: "Aegina": On this island in the Byzantine period, see: *TIB* 119f.

Ch. 2.8: "Agarenes": The descendants of Agar, the Egyptian servant woman from whom Abraham sired Ishmael: Genesis 16.1-5, 21.9-21, 25.12-18. The children of Agar in this context are the Arabs who invaded in 876, 896 and at various times during the tenth century. Ostrogorsky, 237, 256f., 276, and 282. A similar use of Agarenes is found in Digenes Akritas 1 28.

Ch. 2.12: "The land of Kekrops . . . Pelops . . . Kadmos": Athens, the Peloponnese and Thebes, respectively, from the names of mythological heroes.

Ch. 2.15f.: "Chrysos": Probably Krisa, modern Kirra, 2 km. from Itea on the Gulf of Itea. See *TIB* 195.

Ch. 2.16: "Ioannou": Also called Ioannitza in Chs. 40.13, 86.4 and Ioannitze in Ch. 32.4. Probably close to the Gulf of Corinth, near modern Genemakia. See *TIB* 176. The inhabitants of the area around Mt. Bardos near Desphina are said to call the mountain Giannimatzi: G. Da Costa-Louillet, "Saints de Grèce" in *Byzantion* 31 (1961) 335.

Ch. 2.17: "tents of their sojourn": Cf. Psalms 14. 1 (RSV: 15.1) and 60.5 (RSV: 61.4). The psalmist probably refers to the tabernacle described in Exodus 26ff. The author of the Life of Holy Luke uses similar language for Luke's dwelling place in Ch. 16.12; cf. Ch. 64.2.

Ch. 2.18f.: "whose 'judgements are a great deep' ": Psalms 35.7 (RSV: 36.8): "Thy righteousness is like the mountains of God, Thy judgements are like the great deep." The quotation is not exact; the biographer is quoting from memory.

Ch. 2.19: "the sons of Ishmael": Cf. on Ch. 2.8, above.

Ch. 2.22: "Vathy": Probably the place bearing the same name on the Gulf of Dombrena. See *TIB* 132.

Ch. 2.25f.: "the first of the martyrs": Stephan; see Acts 7.

Ch. 2.28: "Kastorion": Location uncertain, probably on the north side of the Gulf of Corinth. Sometimes identified with the site of Delphi. See *TIB* 184.

Ch. 2.32: "Jacob": Genesis 29-33.

Ch. 2.39f.: "there were heavy harvests on the roads . . . of their

house": Adapted from the Septuagint text of Job 29.4. ὅτε ἤμην ἐπιβρίθων ὁδοῖς. Ὅτι ("that") in the manuscripts of the Life may be an error for ὅτε ("when").

Ch. 2.43: "inflamed the Egyptians against the sons of Israel": In Exodus not jealousy but fear and anger impel the Egyptians to let the children of Israel depart.

Ch. 2.53: "Queen of Cities": Constantinople.

Ch. 2.55: "the pious emperor": Since Luke was born in 896, according to Jenkins, p. 210, his grandfather is likely to have sought this settlement ten or twenty years earlier, in the reign of Basil I (867-86).

Ch. 2.73: "a perfect number": On the perfection of the number seven, see *PGL* s.v. ἑπτά, and especially Olymp. *Job* 42.8 (PG 93.456A). Note the prominence of the number seven and its multiples in this life, e.g., Luke was fourteen at the time he became a monk (Ch. 86.2) and spent seven years at Ioannitza before withdrawing to the Peloponnese (Ch. 86.5) and spent an additional seven years there after his return before predicting his death (Ch. 64.3 and 86.8). He died on the seventh of February (Ch. 86.9) in what would have been the forty-ninth year of his life.

Other writers regard six as a perfect number: Stephan the Deacon (PG 100.1096C) and see I. Ševčenko, "The Iconography of the Iconoclast Period," *Iconoclasm,* ed. A. Bryer and J. Herrin (Birmingham, 1977) 128, n. 113.

Ch. 2.76: "Kale . . . follows monastic discipline": This allusion to Luke's younger sister establishes that the life was written within her lifetime. She also appears in Chs. 7.14 and 52.1. Note that Luke's associate Pankratios is also mentioned as alive when the author of the life was compiling his material (Ch. 62.4f.); a contemporary informant is mentioned in Ch. 17, and Philippos was alive at the time of its composition (Ch. 63.60).

Ch. 2.81f.: "passed beyond . . . passed from earthly life": A

word play characteristic of the author's style.

Ch. 3.12: "abstained . . . from . . . everything . . . that provides pleasure": On Luke's diet, cf. Ch. 20.5ff. and *CP* 449.22-450.1.

Ch. 4.8: "Abel . . . Jacob . . . Moses": They are presented as shepherds in Gen 4.2, Gen 29-32, and Ex 2.10-22, respectively.

Ch. 7.14: "chosen to recount these things": The biographer's informant may be Luke's sister Kale; cf. on Ch. 2.76.

Ch. 7.17: "as if being raised up towards God": Luke's first miracle, an indication of his loftiness and closeness to God. On levitation in late antiquity see E. R. Dodds, "Theurgy and Its Relationship to Neoplatonism," *Journal of Roman Studies* 37 (1947) 68 and n. 124 and G. Fowden, *Journal of Hellenic Studies* 102 (1982) 37. Cf. also the levitation of Symeon Stylites described in his Vita, edited by Hausherr and Horn, p. 166, and the discussion by J. R. Martin, *The Illustration of the Heavenly Ladder of John Climacus* (Princeton, 1954) 162.

Ch. 7.20: "who saw him praying with their own eyes and reported it to us": Cf. *CP* 450.7f.

Ch. 8.9: "whom he belonged to, where he came from and where he was going": The phrasing is reminiscent of Homer, e.g. *Odyssey* 1.170 and 3.71. Cf. Ch. 10.2 below.

Ch. 8.19: "Our Opponent": For ἀντικείμενος as the Devil, see *PGL,* s.v. ἀντίκειμαι 2.b. In the following sections the Devil figures prominently; capitalization is used to clarify allusive references to him.

Ch. 9.1: "stumbling blocks in his way": The familiar biblical metaphor: Ex 23.3 and Rom 9.32f. and elsewhere.

Ch. 9.6: "from Old Rome": In contrast to Constantinople, the "New Rome"; cf. Ch. 21.6.

Ch. 9.20: "holy church of the Mother of God": The Parthenon had been remade into a church dedicated to the Virgin: J. Travios, *Pictorial Dictionary of Ancient Athens* (New York, 1971); *TIB* 126-30. According to medieval travellers this church held an icon of the blessed Virgin painted by Saint Luke the evangelist, a miraculous lamp whose oil never ran out and a gospel written by Saint Helena. See J. P. A. van der Vin, *Travellers to Greece and Constantinople* (Leiden, 1980), 2, pp. 511 and 616f.

Ch. 9.27: "be tonsured": On the practice see *PGL* s.v. ἀποκείρω 2, and cf. the Life of Daniel the Stylite, Ch. 5.

Ch. 10.5: "the habit . . . called 'the small' ": Theodoros Stoudites *Ep.* 1.10 (PG 99.941C) discourages the distinction between the great and the small habit. Cf. his *Testament,* sec. 12 (PG 99.1820C). See also P. Oppenheim, "Das Mönchskleid im christlichen Altertum," *Römische Quartalschrift für christliche Altertumskunde und Kirchengeschichte,* Suppl. 28 (1931) *passim.*

Ch. 11.6: "Elisha": 4 Kg (2 Kg)/ 4, a story of Elisha's restoration to life of the son of a Shunamite woman.

Ch. 11.14f.: "light of my eyes . . . has gone from me": Ps 37.11 (38.10). It may seem surprising that the Psalms are treated as prophetic literature, but see Diodoros of Tarsus, *Proemium in Psalmas* (ed. L. Maries, *Recherches de sciences religieuses* 9 (Paris, 1919), pp. 86ff.) and cf. *PGL* s.v. προφητεία 1 A and D and 3 D.

Ch. 11.17: "attention and devotion": The terms *prosedreia* and *schole* are also associated in Anastasios of Sinai, *oratio de sacra synaxi* (PG 89.825A).

Ch. 11.19: "the material over the immaterial": Luke's mother is made to speak the language of philosophical discourse: see the entry *PGL* s.v. ἀϋλία or George Pis. *Hex* 742 (PG 91.1491A).

Ch. 11.25: "or at least . . . ": Kremos and Migne follow the manuscripts in printing οὖν, "then/therefore," but οὐκ ,"not," or γοῦν, "at least," seems necessary.

Ch. 11.29f.: "set them before you": The language echoes the Septuagint version of Ps 55.9 (56.8). Versions based on the Hebrew are significantly different (e.g. "put thou my tears in thy bottle" (RSV)).

Ch. 11.34f.: "I will praise You all the days I dwell in the flesh": Loosely adapted from Ps 144(145).21.

Ch. 12.4: "nod": νεύματι, an important theological term; see *PGL* s.v. νεῦμα 2 d. Cf. Ch. 2.28.

Ch. 15.1: "cowered piously": Prov 28.14 ("Happy is the man that feareth alway").

Ch. 15.6: "seated in the ashes": Sitting in the ashes is a common mark of repentance, e.g. Dan 9.3, Lk 10.13. The motif also appears in classical scenes of grief and supplication: Homer *Odyssey* 7.153ff. and Thukydides 1.136.3. See also J. Gould, "HIKETEIA," *Journal of Hellenic Studies* 93 (1973) p. 78 and pp. 97ff.

Ch. 15.8: "saw": For ἴδοι Martini conjectured εἶδε; cf., however, Ch. 30.24.

Ch. 15.9: "you will say": On the use of the optative to represent future action see I. and N. P. Ševčenko, *Nicholas of Sion* (Brookline, MA, 1984), p. 13.

Ch. 15.15: "found the son she had lost": Cf. Lk 16.24, of the prodigal son.

Ch. 15.16: "Blessed be God . . . mercy from me": Ps 65(66).20.

Ch. 16.9: "Ioannitza": See above Ch. 2.16. Luke was fourteen at the time of this withdrawal, according to Ch. 86.4.

Ch. 16.10: "Kosmas and Damian . . . *Anargyroi*": These physician saints are called "Anargyroi," "without a fee," since they healed without charge. They are represented in the Katholikon at the monastery of Hosios Loukas, and a festival in their honor was celebrated at a *metochion* of the monastery called Pharos in a festivity led by the Abbot of the monastery at Steiris; see the Vita S. Nicolai Peregrini in the *Acta Sanctorum* for 2 June, Vol. 1, p. 240, n. 14 in the 1748 edition.

Ch. 16.12: "ascetic tent": Cf. Ch. 2.17.

Ch. 17.1: "a lion from his claws . . . a little taste": The first of these proverbs derives ultimately from Alkaios, fr. 113 (Bergk: Plutarch, *Moralia* 410c). Since the two proverbs occur together, however, in almost exactly the words used here, in Byzantine collections of proverbs (Apostolios, *Cent.* 7.57 = *CPG* 2, p. 409 and in Makarios, *Cent.* = CPG 2, p. 165; see also the parallel passages cited in the *CPG* on these proverbs), it is likely that the author knew them from some such compilation. On the development of collections of proverbs, see *Kleine Pauly* s.v v. Paroimia and Zenobios.

Ch. 17.4: "one of those who occasionally visited him": In Ch. 16.3 Luke was said to pursue a solitary life; but clearly he was not without some contact with others. As the narrative proceeds, there are other signs of a small community growing up around the saint. The motif of the "inquisitive companion" is also found in the Life of Daniel the Stylite, Ch. 62.

Ch. 17.14: "ears standing up": Similar expressions are found in 3 Kg 8.52 (RSV: 1 Kg 8.52); cf. Herodotos 4.129, Sophokles, *Elektra* 27, but for ears as a symbol of excessive curiosity, see Apuleius, *Metamorphoses* 11.23 (cf. Lucian, *Lucius* 11).

Ch. 17.23: "Tax collector": Cf. Lk 3.12; more likely, however, an allusion to temporary possession by one of the spirits called "tax collectors," who, according to Origen, *Homily* 23 (on Lk 3.12)

(PG 13.1861D), examine souls. See also the *Acta Thomae,* sec. 148 (R. A. Lipsius and M. Bonnet, *Acta apostolorum apocrypha* 2.2 (Leipzig, 1903), p. 257, 11) and s.v. *PGL* τελώνης. This interpretation is made more likely by the use of the word ἐπαείδω, often used of incantations and charms (cf. Ch. 84.37) and sometimes extended to states of possession; see *LSJ* s.v. 2.

Ch. 17.30: "eyes of . . . his soul": The phrase alludes to the ability to see spiritual as well as material things. See *PGL* s.v. ὀφθαλμός B 1 which cites an important passage from Origen, *Contra Celsum* 7.39 (PG 11.1476D) which explicates Jn 9.59 by drawing a distinction between the eyes of the soul and the eyes of the perceptions.

Ch. 18.1: "this man": He is not likely to have been much over fourteen, his age at the time of receiving the small habit; cf. Ch. 86.2.

Ch. 18.3: "the leader of a flock of God-loving men": The person is not named, nor is his precise position specified. Ch. 18.23 makes it clear that he was an abbot. He might be Antonios, from the monastery outside of Thebes, mentioned in Chs. 45.1 and 59.39. Luke may temporarily have participated in the communal life (line 14) of this monastery.

Ch. 18.12: "for yearning whetted his soul": This is the fourth use of the word *pothos,* yearning, in eight lines. The application of the word to the yearning of one human being for another is unusual in Christian writings, but common in classical writers. For the phrasing cf. Aelian, *NA* 7.15. See also on Ch. 58.18.

Ch. 18.33: "dwelling": Literally, "tent," the term used in Ch. 16.12. The terminology helps draw this story to a neat closure.

Ch. 19.1: "paradise": This is the first of two such gardens developed by Luke; see also Ch. 41.7. On the one at Steiros, see Ch. 55.6. On the gardens of the Persian kings called paradises, see Xenophon, *Oeconomicus* 4.13.

Ch. 19.13: "Isaiah . . . pointing of the finger": Is 58.9. The whole context, rather than the specific phrase, conveys the message: "If you take away from the midst of you the yoke, the pointing of the finger, and speaking wickedness, if you pour yourself out for the hungry . . . then shall your light rise in the darkness" (RSV).

Ch. 19.22ff.: "as if conversing with a rational being": Cf. Athanasios' Life of Saint Antony, Ch. 50. The Holy Men of pagan antiquity also sometimes conversed with animals, e.g., Pythagoras in Iamblichos' Life, Ch. 13 (sec. 61), speaks to an ox and persuades it not to eat his crops. See also R. MacMullen, *Enemies of the Roman Order,* Ch. 3, n. 4.

Ch. 19.25: "in the divine image": Holy Luke reminds the deer of Gen 1.26.

Ch. 20.3: "as this account has already made clear": See on Ch. 3.12 above.

Ch. 20.20-23: "causes grass to spring up . . . to use the words of the divine David": Luke's argument is virtually a quotation from the Septuagint text of Ps 146 (147).8f. and 103 (104).14ff. Our translation is adapted from the Septuagint version of Brenton.

Ch. 21.6: "Old Rome": Cf. Ch. 9.6. Luke received the small habit from two monks travelling from Rome. He now receives the great habit from two monks travelling to Rome.

Ch. 21.10: "the vessel was worthy of being filled": 2 Tim 2.21f.

Ch. 21.12: "the apostolic and blessed habit": The respect due to monastic garb is a major theme in the work; see Chs. 57.23, 59.17, 63.50. Perhaps it seemed an especially significant topic in the post-iconoclastic period, after the effort to suppress such dress. Constantine V attacked the use of the monastic habit in various ways, and

his agent at Ephesos, Manuel Lachonodrakon, made the monks in his province parade in the robe of a bridegroom. See P. Brown, "A Dark Age Crisis," *Society and the Holy in Late Antiquity* (Berkeley, 1982), p. 300.

Ch. 21.12: "straight and narrow road": Mt 7.14.

Ch. 21.20: "whole armor": Eph 6.11ff. Note that the military metaphors recur in subsequent chapters: e.g. Chs. 23.11ff., 26.10, 29.4-7.

Ch. 22.6: "the one who opens his rich right hand . . . ": A paraphrase of the Septuagint text of Ps 144 (145).16.

Ch. 23.8: "Elijah": 3 Kg (1 Kg) 17.4-6.

Ch. 24.1: "Scythian": Bulgarians, cf. Ch. 32. There is a similar usage in Digenes Akritas; cf. above Ch. 2.8. For the practice of ascribing names used in classical antiquity to contemporary peoples, see A. Epstein and A. P. Kazhdan, *Change in Byzantine Culture* (Berkeley, 1985), p. 168.

Ch. 24.2: "total destruction": Amid an exceptional alliteration — six words in a row all beginning with the letter *pi* — comes the unusual word *panolethria* "total destruction", probably an adaptation of Herodotos 2.120.5 or Thucydides 7.87.6 where the word is also set off by a remarkable alliterative pattern. The word continued in use in the Byzantine scholarly tradition, for example, in the Patmos scholia on Demosthenes, *de falsa legatione,* sec. 172.

Ch. 25.10: "I arose . . . to meditate upon your promises": Ps 118 (119).147f.

Ch. 26.7: "Do good to those who do evil": A rephrasing of Lk 6.27 etc. Luke's apparent invulnerability to the snake recalls Is 11.8.

Ch. 26.11: "who deals generously and lends": Ps 111 (112).5.

Ch. 27.11: "buried . .. whatever gold he had": Discovering a hidden treasure is also a mark of the pagan Holy Man: Lucian, *Alexander* 24, Philostratos, *Life of Apollonios* 6.39.

Ch. 28.8: "in anguish of heart and spirit": An echo of Is 65.14. This is the first of several stories that underline Luke's compassion for women and his occasional departure from extreme monastic rigor in his willingness to respond to their entreaties. Monastic literature often emphasizes the danger of having any association with women, e.g., John of Lykopolis 1.32-36.

Ch. 28.18f.: "confess the deeds of shame and be justified": Not precisely paralleled in the Septuagint, but cf. Jer 3.25-4.2.

Ch. 29.1f.: "to shoot . . . at the upright in heart": Ps 10 (11).2.

Ch. 29.6: "divine Apostle . . . is armed": Cf. on Ch. 21.20, above.

Ch. 29.10: "hook": The word is used both for fishhooks and for medical instruments, such as those illustrated in Ernst Künzl *Medizinische Instrumente . . . der römischen Kaiserzeit* (Bonn, 1983) Abb. 15, nn. 6-9, 35, nn. 19-22, 57, nn. 15-18. Cf. also A. Krug, *Heilkunst und Heilkult* (Munich, 1985), p. 87, pl. 28. Cf. Ch. 76.7 and note.

Ch. 29.13: "affliction": The dream is similar to the stories of miraculous cures of physical ailments that result from a person dreaming that a hook has been let down into his body. Cf. the miracle in Ch. 82 and the stories of healings in the ancient Asklepios cult: Emma J. and Ludwig Edelstein, *Asclepius* 1 (Baltimore, 1945) pp. 192-264. One pattern among these miracles is for the god to appear in a dream and remove something — a weapon or tapeworm or other object — from the body of the patient. Among the Edelsteins' testimonia nos. 422 and 423.13,23 and 25 are especially relevant. In some miracles, a handsome youth rather than the god is the agent of the curing: Edelstein, 1 testimonia 423.17 and 31.

Ch. 30.2f.: "sister": Kale, mentioned in Ch. 2.76, above.

Ch. 30.11: "to the mountain": Like Moses: Ex 19.20 and cf. below line 23.

Ch. 30.11f.: "darkness be his hiding place": Ps 17.12 (18.11); cf. 2 Kg (2 Sam) 22.12.

Ch. 30.23: "thick cloud . . . Moses": Cf. Ex 20.21.

Ch. 30.55: "third, ninth and fortieth day": The familiar commemorative services of the Orthodox Church. On monastic procedures for absolution from the sin of murder, see also the Nomocanon in Cotelerius, *Ecclesiae Graecae Monumenta* 1, (Paris, 1677) p. 405f.

Ch. 30.56-60: "complete at great expense . . . condemnation of sin": The passage is elaborately ornamented in the Greek, with word play (*polutelos,* "expensively" . . . *ektelesai,* "completed"), homoioteleuton: *threnein . . . echein,* and chiastic order: *epignosin . . . tou kalou kai tes hamartias katagnosin.*

Ch. 31.6: "he loved him greatly": Literally, "he had a love charm. . . . " Cf. John Chrysostom, *Hom.* 2.3, who uses similar terminology in explaining that God made us love one another. Cf. *PGL* s.v. φίλτρον.

Ch. 31.26: "Cain": Gen 4. See also below on line 37.

Ch. 31.33: "failed to make proper distinctions": εὐδιακρίτως, a very unusual word, although it is found in Dionysios the Aeropagite, *Div. nom.* 2.4 (PG 3.640D), where it seems to mean well or sharply distinguished. The cognates in LSJ suggest the sense "with proper discriminations or distinctions." Those who come into contact with Holy Luke often find that they unexpectedly encounter subtle considerations of theology.

Ch. 31.37: "Cain . . . Ananias": Gen 4 and Acts 5.1-11. When

Abel's gift proved more acceptable to the Lord, Cain murdered him. The comparison of the ship captain to Cain may seem severe but it underlines the importance of proper gift giving and sharing in the monastic code. Cf. Luke's own comments about gift giving in Ch. 42. Ananias' story concerns a refusal fully to participate in the communistic society of the early Church, and consequent discovery and punishment. It too underlines the importance of proper sharing.

Ch. 31.38: " . . . falling": As Ananias did in Acts 5.5 and Saphira in Acts 5.10. They, however, died; Luke's willingness to forgive is underlined by the comparatively benign treatment of the ship captain.

Ch. 31.48: "a brother who was one of the father's associates": Was this person living in close association with Luke while those mentioned in line 52 dwelt further off? Or is there now a larger group of monks living more closely together?

Ch. 31.50: "luxury": Cf. the Life of Daniel the Stylite, Ch. 59. For fish as a mark of luxury in pagan times, see Athenaios, *Deipnosophistae* 7 and 8. The fish, *ichthus,* is, of course, also a symbol of Christ.

Ch. 32.1: "heathens": Bulgarians; cf. line 6 above and Ch. 24.

Ch. 32.4: "Iannitze": A variant form for Ioannitza; see above on Ch. 2.16, and also Ch. 16.9.

Ch. 32.5: "Symeon": In 918 Symeon invaded Northern Greece and advanced as far as the Gulf of Corinth; see Ostrogorsky, p. 264 and n. 1. Symeon died in A.D. 927 and was succeeded by his son Peter, who ruled until 969 (Ostrogorsky, p. 267).

Ch. 32.7: "Romaioi": The Byzantines.

Ch. 33.4: "righteousness": Combefis translated "cum Justo," that is, with God, perhaps rightly.

Ch. 34.2: "Corinth": On Corinth in this period, see J. Finley, "Corinth in the Middle Ages," *Speculum* 7 (1932) pp. 477f. The numismatic evidence suggests that Corinth was becoming quite prosperous at this time, see J. M. Harris, "Coins found at Corinth," *Hesperia* 10 (1941) p. 156, whose evidence can now be qualified by the material presented by J. MacIsaac, *Hesperia* 56 (1987) pp. 97-157.

Ch. 34.3: "flower of his youth": Cf. Theognis, 994. Luke would now be approximately twenty-one years old; cf. Ch. 86.6.

Ch. 35.2: "Patras": On Patras in the Byzantine period, see Bon, esp. pp. 89f.

Ch. 35.5: "Zemena": Probably to be identified with the place Zemainas mentioned in the *Notitiae Episcopatuum Ecclesiae Constantinopolitanae* ed. J. Darrouzes, 7, 494 (p. 282); 9, 377 (p. 302); 10, 446 (p. 323); 13, 443 (p. 361); 21, 115 (p. 420). It was part of the diocese of Corinth, and located near the Corinthian Gulf, to the west of Sicyon. See also Bon, pp. 68, 107, 109, and the map on p. 40.

On stylite saints, see Hippolyte Delehaye, "Les saints stylites," *Subsidia Hagiographica,* 14 (Brussels, 1923).

Ch. 35.10: "lofty humility": On the term *tapeinos* (humble), see W. den Boer, "*Tapeinos* in Pagan and Christian Literature," *Tria Corda* (Scritti . . . A. Momigliano), ed. E. Gabba (Como, 1983), pp. 143-62.

Ch. 35.20: "not to be served but to serve": Mt 20.28, Mk 10.45.

Ch. 36.12: "God rendered judgment": based on Ps 75(76).9.

Ch. 36.21f.: "delivered over to Satan . . . saved": 1 Cor 5.5.

Ch. 37.1f.: "malevolence": Literally, "removing by incantation the effects of the evil eye." Cf. on Ch. 17.23, above.

Ch. 37.1f.: "malevolence": Literally, "removing by incantation the effects of the evil eye." Cf. on Ch. 17.23, above.

Ch. 37.4f.: "no stone upturned": The proverb is attested in Makarios, *Cent.* 7.4 and Zenobios, *Cent.* 5.63 (*CPG*).

Ch. 38.3: "Hellas": The theme of Hellas, that is, the officials did not allow ships to cross the Corinthian Gulf. Cf. on Ch. 2.1.

Ch. 39.2: "Prokopios": The shrine was in the Peloponnese (cf. line 7), but its exact location is unknown. A portrait of Saint Prokopios is to be found in the crypt of the monastery of Hosios Loukas and another in a prominent position in the Katholikon.

Ch. 39.8: "offshoot and flowering": Cf. the phrasing of Ch. 2.1f.

Ch. 40.1-3: "Symeon . . . Peter": Cf. Ch. 32.5. Peter ruled from 927 to 969.

Ch. 40.10: "scimitar . . . into pruning hooks and mattocks": Loosely paraphrased from Is 2.4.

Ch. 40.13: "Ioannitza": See on Ch. 2.16. The Greek of the passage is elaborately ornamented, with word plays and alliteration.

Ch. 41.1: "bishop of Corinth": For the terminology, cf. S. Salaville, "Le titre ecclésiastique de *proedros* dans les documents byzantins," *Echos d'Orient* 29 (1930) pp. 416-36. On Corinth in this period, see above on Ch. 34.2.

Ch. 41.1: "Queen of Cities": Constantinople.

Ch. 42.21: "the story of the money box": Jn 12.6, the story of the anointing of Jesus and of Judas' objection.

Ch. 42.24: "the commandment to do good to others": See on Ch. 26.7, above.

Ch. 42.33: "how . . . divine and awesome mysteries?": On this passage, see P. Kazhdan, "Hagiographical Notes," *Byzantinische Zeitschrift* 78 (1985) p. 54.

Ch. 42.36: " . . . even a priest": This shows that Luke had not been ordained as a priest.

Ch. 42.39: "for the good is not good unless the outcome is good": Not in the collections of Byzantine proverbs; reminiscent of Theognis, line 17.

Ch. 42.42f.: "spreading out a covering": The word καλυμμάτιον is not in *PGL* or *LSJ*. Kazhdan in the article cited in the note on Ch. 42.33 translated the passage, "put into a *kalummation,*" apparently thinking a *kalummation* was some form of vessel. But surely ἐφάπλωσας implies the spreading of a cloth (Cf. ἅπλωμα) and a *kalummation* is a diminutive of κάλυμμα, a veil used for covering the elements in the Eucharist; see *PGL* s.v. and cf. *PGL* s.v. δισκοκάλυμμα.

Ch. 42.46: "the Creed": Literally, "the symbol of faith."

Ch. 42.48: "ordinary wine": For this sense, see *PGL* s.v. νᾶμα 6.

Ch. 42.51: "pearl": Cf. Mt 7.6; here used of a fragment of eucharistic bread; cf. *PGL* s.v. μαργαρίτης.

Ch. 43.11: "the great one . . . said": For Luke's addresses to animals, see Ch. 19, his lecture to an offending deer. For his keeping of snakes, cf. Ch. 26. Is 11.8 contains the assurance of protection from harm by serpents.

Ch. 44.1: "to Africa": Most likely the embassy sent by Romanos I Lekapenos to Egypt in 937-938. See Jenkins, p. 210.

hast made us drink the wine of astonishment" (Brenton).

Ch. 44.51: "in the presence of my enemy": Ps 22 (23).5.

Ch. 44.78: "in the hidden lips of my soul": Loosely paralleled in Ps 62 (63).4ff.

Ch. 45.1: "Antonios": See on Ch. 18.3 above.

Ch. 45.2: "monastery": The word used is *semneion,* an unusual term, although used several times by Theodoros Stoudites *Ep* 1.10 (PG 99.941C) and his *Test.* 15 (PG 99.1820D). Was Antonios the abbot of the monastery of Hag. Photeine, not far from Thebes (*TIB* 240)?

Ch. 45.12: "look gloomy": Mk 10.22.

Ch. 45.35: "ill and you did not visit me": Cf. Mt 25.43.

Ch. 45.57: "show him a sign of your favor": Adapted from Ps 85(86).17; the preceding verse of the Psalm suggests the applicability of the text: ". . . save the son of thy handmaid" (RSV).

Ch. 45.66: "withdrew . . . to the mountain": As he had in Ch. 30.11.

Ch. 45.67: "with all speed": Literally, "by whole foot." *LSJ* cites Apollonios Rhodios 4.1166 and Dio Chrysostom 13.19 (prob.) and translate "entirely." But our author is more likely to be in the tradition of the Byzantine paroemiographer Apostolios, *Cent.* 12.63 (*CPG*). See also Leutsch *ad loc.* Hence the translation "with all speed."

Ch. 45.74: "both in good health": The existence of a bath suggests that Thebes was a city of some elegance; see A. Kazhdan and

A. Epstein, *Change in Byzantine Culture* (Berkeley, 1985), pp. 79ff. On Thebes in this period, see also *TIB* 269ff.

Ch. 46.1: "with his fellow brothers": I.e. by this time a monastic community had grown up around Holy Luke.

Ch. 46.9: "associates or acquaintances": The combination συνήθεις ἢ γνώριμοι is familiar in classical literature, e.g., Plato, *Rep.* 2.375e, Aristotle, *Eth.Nic.* 4.12.5, 1126 b 25. The terms are not contrasts but parallels.

Ch. 46.13: "considering it more powerful than human skill": See on Ch. 77.6, below.

Ch. 46.24: "who they were . . . ": Cf. on Ch. 8.12, above.

Ch. 47.1: "there": Ioannitza; cf. Ch. 40.13.

Ch. 47.7: "Germanos": Not elsewhere mentioned.

Ch. 47.7: "who was serving him": A further glimpse into the monastic structure at Ioannitza. It appears there was a community with some specialization of functions.

Ch. 47.9: "Theophylaktos": This Theophylaktos is not clearly attested elsewhere. In the life of Saint Peter of Argos (A.D. 852-922), a Theophylaktos is mentioned, possibly to be identified with Peter himself, possibly with a military governor. See G. Da Costa-Louillet, "Saints de Grèce aux viii^{e}, ix^{e} et x^{e} siècles," *Byzantion* 31 (1961) p. 323f., Bon p. 95 and Jenkins, p. 207.

Ch. 47.9: "pagan wisdom": On *θύραθεν,* see *PGL* s.v.. The most likely meaning is "pagan;" see also on Ch. 47.16.

Ch. 47.15: "Arsenios": The teacher of Arkadios and Honorios who later turned to a hesychast's life in Egypt. See Jülicher s.v. Arsenios RE 3 Hb. (Stuttgart, 1895) col. 1273. On the high esteem shown for Arsenios, see the life of Athanasios of Athos (s. 11) Ch. 64 (Petit, *Analecta Bolliandiana* 25 [1906] p. 75) which draws a parallel between him and Sabas, Pachomios, and Anthony as well as Abraham, Moses, Joshua et al. A portrait of Arsenios is to be found in the Katholikon of Hosios Loukas. See also the discussion in Denis F. Sullivan, *The Life of Saint Nikon* (Brookline, MA, 1987), p. 277.

Ch. 47.16: "restraint is best": On the word *kratein* cf. *Testamentum Neph.* 3.1 (ed. R. H. Charles [Oxford, 1908] p. 143) of adhering to the will of God and rejecting that of the Devil. Pagan parallels, however, are also of interest, especially the sequence of maxims urging restraint found in Diogenes Laertius' *Lives of the Eminent Philosophers* 1.70.9 (Chilon); 1.92.7 (Kleoboulos); 1.104.6 (Anacharsis); cf. also 3.91.5. On Holy Luke as a "lover of restraint" (*ἐγκράτεια*) see Ch. 3.10.

Ch. 47.17: "Flee men . . . keep silence, be tranquil": The life of Arsenios by Theodore Stoudites (PG 99.852C) and the *Apophthegmata* ascribed to him in the collection published by J. B. Cotelerius, Ecclesiae Graecae monumenta 1, (Paris, 1677), pp. 353f. (B. Ward, *The Sayings of the Desert Fathers* [Kalamazoo, MI, 1975] p. 9, 1) indicate that God spoke to Arsenios and told him to flee mankind and be saved. Our passage may reflect a variant tradition in which the maxim is Arsenios' own wisdom, not a divine injunction.

Ch. 48.2: "Kalamion": Probably to the east of Ioannitza, perhaps to be associated with the metochion Panagia Kalamiotissa, once a holding of the monastery of Hosios Loukas; *TIB* 179.

Ch. 49.16: "hands . . . ": There is perhaps a hint of Ps 57.3 (58.2) in this phrase, anticipating the allusion that follows.

Ch. 49.18: "harvest . . . judges those upon the earth": Ps 57.12 (58.11f.).

Ch. 50.2: "Turks": The Turks repeatedly attacked the Byzantine Empire in the tenth century. There were incursions in 934, 943, 959, and 961; Ostrogorsky, p. 282.

Ch. 50.3: "villagers": Their land was often held in common: see P. Lemerle, *The Agrarian History of Byzantium* (Galway, 1979), pp. 18, 43, 195.

Ch. 50.4: "Ampelon": Modern Ampelos, an island in the bay of Antikyra; see *TIB* 121. On such islands, see T. Gregory, "A Desert Island Survey in the Gulf of Corinth," *Archaeology* 39.3 (May/June 1986) pp. 16-21 and S. Hood, "Isles of Refuge in the Early Byzantine Period," *Annual of the British School at Athens* 65 (1970) pp. 37-45.

Ch. 50.12: "a spring cloud": Not in *CPG* but cf. Solon fr. 13.19.

Ch. 50.14: "The West": The western administrative regions of the empire. Cf. the *Kletorologion* of Philotheos in N. Oikonomides, *Les listes de préséance byzantin* (Paris, 1972).

Ch. 50.18: "son of Nave": Joshua's Hebrew patronymic is commonly rendered as "son of Nun" in English. On hostile tribes still present late in Joshua's career see Joshua 23.13. The fresco of Joshua on the facade of the Panagia church at the monastery of Hosios Loukas is discussed in E. Stikas, Τὸ Οἰκοδομικὸν Χρονικὸν τῆς Μονῆς Ὁσίου Λουκᾶ Φωκίδος (Athens, 1970), pp. 174-78, and E. Stikas, Ὁ Κτίτωρ τοῦ Καθολικοῦ τῆς Μονῆς Ὁσίου Λουκᾶ (Athens, 1974/5), pp. 103-27.

Ch. 51.10: "treatment": We depart from Kremos' text and with Migne print and translate θεραπεία.

Ch. 51.11: "The saint who was buried there": The saint is unknown.

Ch. 51.20: "athlete": The language extends the metaphor established in Ch. 50.5 in which Ampelon was described as a "gymnasium of virtue."

Ch. 52.1: "sister": Luke's sister Kale was first mentioned in Ch. 2.76. See note ad loc.

Ch. 52.31: "Abraham": Cf. Gen 14.20-24.

Ch. 54.7: "the place": It becomes clear that this is the site of the famous monastery of Hosios Loukas overlooking the ancient city of Steiris. Steiris, however, is not mentioned until Ch. 64.1.

Ch. 55.6f.: "paradise": This is the second of such gardens that Luke has developed: cf. Ch. 19. The description of this second "paradise" is similar in several respects to that of Lamon's garden in Longus' romance *Daphnis and Chloe* 4.1 and 2 — each begins with the cleaning out of a spring; each is called a "paradise" and includes a wide variety of plants, although these are described in greater detail in Longus' work than in this Life.

Ch. 56.6: "a little black man": On the representation of the Devil in Byzantine art as a small black man, see J. Devisse, *L'image du noir dans l'art occidental 2,* (Fribourg, 1979), pp. 18-20, and 62-79. *Aithiops,* Ethiopian, is used as a term for the Devil or demons in a passage in the *Homiliae diversae* ascribed to Cyril of Alexandria 407A (Aubert = PG 77.1076C); see also *PGL* s.v. R. Cormack, *Writing in Gold* (London, 1985), pp. 130f. and F. Halkin, "Saint Antoine le Jeune et Pétronas . . . ," *Analecta Bollandiana* 62 (1944), p. 216. See also P. Kaplan, "Black Africans in Hohenstaufen Iconography," *Gesta* 26 (1987), pp. 29-36, as pointed out by Christine Haney.

The style seems to shift at this point, perhaps reflecting the turn toward popular speech and belief; in addition to the word κονιδάριον (see on line 14, below), note κοντὸς (line 16) and . . . ὅσον οὔπω (line 17).

Ch. 56.12: "Gregorios": Also mentioned in Chs. 57 and 64.31ff., and possibly in an inscription in the Katholikon recording a donation of marble embellishments for the church. See Connor Ch. 3.

Ch. 56.14: "Lousy one": The word κονιδάριος is not in *LSJ* or *PGL*, nor in the lexica of Sophocles and DuCagne. It is probably a diminutive related to κόνιδα, "louse's egg," and κονιδιάρης; cf. E. Kriaras, *Λεξικὸ τῆς Μεσαιωνικῆς Ἑλληνικῆς Δημώδους Γραμματείας, 1100-1669* (Thessalonike, 1968) s.v. κονιδιάρης. The word may, however, be built on the root of *κονίς,* "dust"; cf. the use of κονιορτός as an insult ("dirty one") in Demosthenes 21 (Meidias) 139.

Ch. 57.16: "garments": Mrs. A. Hero has pointed out that αἰσθήμασιν in the manuscripts is probably an error for ἐσθήμασιν, "garments."

Ch. 57.18-20: "Why indeed . . .is the true character of the monk shown.": We have repunctuated Kremos' text for clarity.

Ch. 57.28: "dying to the world . . . true symbol": Cf. Gal 6.14. The emphasis on physical acts as symbols of spiritual states is prominent in the work: cf. Ch. 62.1. On the phrase "true symbol," cf. Ch. 6.19, 62.1.

Ch. 57.30: "training in virtue": The phrase was applied to the deserted island of Ampelon in Ch. 50.5.

Ch. 57.34: "but not to the end": The Psalm begins, "I waited patiently for the Lord . . . " (RSV Ps 40). At verse eleven the psalm shifts from proclaiming the mercies already received to asking God to make haste with further deliverance. Presumably the second portion was thought less appropriate.

Ch. 58.1: "Pothos": Pothos Argyros; see Jenkins, pp. 210ff.

Ch. 58.4f.: "for a tyrannical plot . . . ": In 944 the sons of Romanos I tried to seize the throne from Constantine VII Porphyrogenitos, here called Constantine the Good; see Ostrogorsky, pp. 278f.

Ch. 58.18: "yearning . . . ": Alliterative word play in which the word for feelings/passions, *pathon,* is juxtaposed with the words for yearning and fear, *pothou* and *phobou.* There is a further word play in the ascription of yearning, *pothos,* to the person of the same name. For another word play on this root see Ch. 40.13.

Ch. 58.28: "Pythian oracles": That is those given in antiquity by Apollo's priestess at Delphi, the Pythia. According to Plutarch *Moralia* 292 e (v. H. W. Parke, "The Days for Consulting the Delphic Oracle," *Classical Quarterly* 37 [1943] pp. 19-22), the oracle could only be consulted one day a year, on the seventh of the Delphic month Busios, which approximately corresponds to the month of February. Luke died on 7 February, and this became the day of his festival; cf. Ch. 86.9.

Ch. 58.32: "Lord general": Kremos prints κύρι and Migne κύριος; the vocative κύριε would be the classical form.

Ch. 58.33f.: "all that is crooked the Lord will make straight": Cf. Is 40.4; Lk 3.5.

Ch. 59.1: "Krinites": On Krinites, see Jenkins and N. Adontz, "Les Taronites en Arménie," *Byzantion* 10 (1935) pp. 531-40.

Ch. 59.5: "Larissa": A leading city of Thessaly: *TIB* 198f..

Ch. 59.17: "the honored habit . . . of monks": On the honor due the monastic habit, see on Ch. 21.12 above.

Ch. 59.32: "on a couch": The Athenian manuscript of the life reads "not upon a throne, not upon a couch . . . "

Ch. 59.33: "reclined on a mattress": Liuprand of Cremona, *Antapodisis* 6.5.8, quoted in C. Mango, *Art of the Byzantine Empire 312-1453. Sources and Documents* (Englewood Cliffs, NJ, 1972) pp. 209f. implies that the imperial court normally sat at table rather than reclining on couches. On major ceremonial occasions, however, reclining was the practice.

Ch. 59.39: "Antonios": See above on Ch. 45.1 where the language is almost identical to that in this passage.

Ch. 59.52: "glued onto him": The vivid metaphor is from Ps 62.9 (63.8): "my soul has been glued behind Thee" (Brenton, adapted); cf. 3 Kg 11.2.

Ch. 59.56: "construction": The word is ἀνεγέρσει, often translated "rebuilding." Since, however, the related verb ἀνεγείρω often simply means to raise or build, there seems no reason to believe that there was a church dedicated to Saint Barbara prior to Krinites' benefactions. See also the discussion by M. Chatzidakis, "A propos de la date . . . de Saint-Luc," *Cahiers Archéologiques* 19 (1969) pp. 127-50.

According to some scholars, the Panagia church at the monastery of Hosios Loukas is to be identified with this church of Saint Barbara. Others contend that it is a later construction. See D. I. Pallas, "Zur Topographie . . . von Hosios Lukas," *Byzantinische Zeitschrift* 78 (1985) p. 97, notes 21-23, and Connor, Ch. 1.

Ch. 59.57: "Barbara": An especially appropriate saint for a military leader, for she is the patron of armorers and soldiers. On the church, see Ch. 67.

Ch. 59.58: "work force": For this sense of the word χεὶρ see *LSJ* s.v. V and cf. use in the inscription of Gregory in the monastery of Hosios Loukas, E. Stikas Οἰκοδομικὸν cited above on Ch. 50. 18. p. 184, figs. 94 and 95.

Ch. 59.64: "the West": See above on Ch. 50.14.

Ch. 60.6: "Romanos the elder": Romanos I Lekapenos ruled

from 920 to 944; Romanos II from 959 to 963. The recovery of Crete, which had been held by the Arabs since ca. 826, was achieved by Nikephoros Phokas in 961 A.D. On the chronology, see Ostrogorsky, pp. 205 and 284: "Byzantium could recall no victory of greater moment for centuries past."

Ch. 61.6: "Pankratios": This monastic associate of Holy Luke also appears in Chs. 62.5, 75.11, 83.13.

Ch. 61.16: "son of compliance": Cf. 1 Pet 1.14.

Ch. 62.1: "true symbol": Cf. on Ch. 57.28 above.

Ch. 62.12: "I was with the father . . . in a cave . . . ": The narrative slips into direct discourse reproducing Pankratios' account."

Ch. 63.1: "Philippos": See Connor, Ch. 1 which discusses this Philippos, his possible sources of wealth, and the possibility of identification with the Philotheos who, according to the Akolouthia of the translation of the relics of Holy Luke (Kremos, 1, p. 130), was one of the patrons responsible for the building of the Katholikon.

Ch. 63.1: "Theodosios": See the material discussed in the last note and M. Chatzidakis, "A propos de . . . ," *Cahiers Archeologiques* 19 (1969) pp. 140f. who suggests that the abbot Theodosios depicted in the southeast vault of the crypt of Hosios Loukas may be this monk. See also D. I. Pallas, *BZ* 78 (1985) p. 103.

Ch. 63.4: "*spatharioi*": See Oikonomides, *Les listes de préséance byzantin* (Paris, 1972) and H. Ahrweiler, "Recherches sur l'administration de l'empire byzantin . . . " *BCH* 84 (1960) pp. 1-111.

Ch. 63.15: "reclined together with the great man": Did they actually recline? Did ascetics in the wilderness actually provide couches for their guests? See above on Ch. 59.33.

Ch. 63.23: " . . . *synaxis* . . . prooemiac hymns and the reading of the psalms": On the terminology, see Clugnet, *Dictionnaire grec-français*

des noms liturgiques en usage dans l'église grecque (Paris, 1895).

Ch. 63.25: "was in travail . . . injustice": Adapted from Ps 7.15 (7.14).

Ch. 63.26: "heavy eater and drinker": Luke often encountered suspicion — even from his mother (Ch. 7). Some of the suspicion concerning eating and drinking, encouraged perhaps by Luke's willingness to join or encourage banqueting, e.g., Ch. 44.45 and Ch. 58. Note the similarity between this episode and the experience of the associate who put his eye to the door of Luke's hut but saw only his remarkable devotion (Ch. 17).

Ch. 63.32f.: "gluttony and gourmandizing": The unusual words, *opsophagia* and *gastrimargia,* occur together in Clement of Alexandria, *Paedagogus* 2, 1, p. 162 (Stählin), lines 11-15, a passage based on Musonios; cf. Stobaeus, *Florilegium* 18.38 (p. 524, Hense).

Ch. 63.41: "the faithful witness in heaven": Cf. Ps 88.38 (89.37). In context, the witness is the moon.

Ch. 63.43f.: "dream": Cf. Ch. 57.15ff., in which Luke reports to Gregory the appearance of a man of spectacular appearance.

Ch. 63.47: "raise up your eyes . . . ": Cf. Ps 120 (121).1.

Ch. 63.55: "seen entirely as light": Cf. the description of Arsenios in the *Apophthegmata Patrum* and R. Cormack, *Writing in Gold* (Oxford, 1985), p. 67 describing Saint Demetrios: "the door opened to reveal the saint just inside. The observer fell to the floor at the sight of the saint, who appeared as 'on the more ancient icons' with rays of light gleaming from his face so that the observer was lit up by brightness . . . ." See also Rush, *Death and Burial in Christian Antiquity* (Washington, 1941), p. 217f. who cites the *Acts of James and Marian the Martyr* concerning a vision of a youth who "shone with a dazzling light" and whose "feet did not touch the earth."

Ch. 64.2: " Steiris": The text uses the form *Steirion.* On the location of the town see *TIB* 263.

Ch. 64.2: "put up his ascetic hut": The verb is properly associated with a tent, as in Ch. 16.12, but is here extended to the monk's hut.

Ch. 64.20: "ninth hour": As in the crucifixion of Christ: Mt 27.45, Mk 15.33f., Lk 23.44 and Jn 19.25. The parallels to Jesus' death continue in lines 54ff..

Ch. 64.31f.: "the priest Gregorios": See on Ch. 56.12.

Ch. 64.34f.: "the fair star that was setting": A common metaphor for death; for a classical example, see Euripides, *Hippolytos* 1122.

Ch. 64.39: "bind a cord": On the practice of tying the feet of dying monks see E. Freistedt, *Altchristliche Totendächtnistage und ihre Beziehung zum Jeneseitsglauben und Totenkultus der Antike* [Liturgiegeschichte, Quellen und Forschungen 24] (Münster, 1928).

Ch. 64.48: "dust to dust": The language of the burial service; cf. Gen 3.19, Ec 3.20.

Ch. 64.54: "Into thy hands . . . spirit": Kremos reports χεῖρά σου but the biblical parallels use the plural: Lk 23.46; cf. Ps 31.5.

Ch. 64.56: "those whom he joined": The saints in heaven.

Ch. 65.7: "in that fashion": That is, without any further change, i.e. "in place"; the idiom is paralleled by Theodoret, *Comm. in Isaiah* 36.7 (PG 81.393C).

Ch. 66.2: "eunuch monk": On eunuch monks, see Clement of

Alexandria, *Stromata* 3.50.1; cf. Mt 19.11f. See also G. Guilland, "Fonctions et dignités des eunuques," *Etudes byzantines* 2 (1944), pp. 118ff.

Ch. 66.2: "Paphlagonians . . . ": Paphlagonia was a Byzantine theme on the Southern coast of the Black Sea. See M. Hendy, *Studies in the Byzantine Monetary Economy* (Cambridge, 1985), esp. pp. 589-92. Like the travellers to and from Italy mentioned in Chs. 9.6 and 21.6, Kosmas' arrival marks an important stage in the history of Hosios Loukas.

Ch. 66.4: "Chrysos": Cf. on Ch. 2.15f.

Ch. 66.9: "new Luke": Cf. the heading of the life. The title distinguishes Holy Luke from the Evangelist, but also invites a comparison between the gospel writer, said to have been a physician, and Holy Luke, the healer.

Ch. 66.18: "setting lattice work": Heavily alliterated in the Greek, perhaps with word play between Kosmas' name and the word for "beautified," *kosmei.* For a tenth-century parallel to the type of shrine described here, note the crypt of Hagios Demetrios in Thessalonike published by G. and M. Soteiriou, *Ἡ Βασιλικὴ τοῦ Ἁγίου Δημητρίου Θεσσαλονίκης* (Athens, 1952).

Ch. 67.7: "Barbara . . . incomplete": See above on Ch. 59.56.

Ch. 67.12: "oratory . . . shape of a cross": For the wide range of the word *eukterion* (chapel, church, tents, martyr memorials, etc.), see *PGL* s.v. εὐκτήριος B. Although some scholars have thought that the *eukterion* mentioned here must have been a small chapel, like the *eukterion* of Prokopios in Ch. 39, the application of the word to the church of the Anastasis in Jerusalem (Eusebios, *Vita Constantini* 3.25 (p. 89.18 = PG 20.1085A) and the church built by Helena in Jerusalem (Socrates, *H.E.* 1.17.7 [Hussey] = PG 67.120B) show that the word can be applied to a large building. Thus it is possible that this *eukterion* was the Katholikon with its cross-shaped plan still to be seen at Hosios Loukas. This possibility is strengthened by the wording of Ch. 79.24 where Luke's burial place (*taphos*) is

described as being in a church building, a *naos.* See also Connor, Ch. 2.

Ch. 67.14: "what the blessed one had said": Cf. Ch. 64.51ff.

Ch. 68.3: "streams of living water": Cf. the phrasing in Ch. 85.5.

Ch. 69.15: "lacerated himself": That is, his convulsions resulted in self-inflicted wounds; cf. Mk 1.26.

Ch. 69.18: "Siloam": A pool of water in Jerusalem with healing properties: Jn 9.7-11; cf. 2 Esd (Neh) 13.15. See Connor, Ch. 2.

Ch. 69.27: "attendant": The word used is *neokoros,* appropriate for a minor official within the monastery, but also the term used for some of those associated with Asklepios' healing cult: E. and L. Edelstein, *Asclepius* 1 (Baltimore, 1945) Testimonia nos. 417, 482, 485.

Ch. 70.5: "rejoicing in her children": Adapted from Ps 112 (113).9.

Ch. 70.15: "hand . . . opened": The phrase is reminiscent of Ps 144 (145).16.

Ch. 70.34: "joyous voice": The phrase is common in the Septuagint: e.g., Is 48.20.

Ch. 71.2f.: "cancer": Specifically *phagedaina,* cancerous sores that eat away the skin.

Ch. 72.13: "devoid of optic activity": The phrase may be modelled on expressions such as that found in Herodotos 9.93, but its pedantic tone suggeststst that the author may have known his Aristotle: cf. *Categories* 12 a 35.

Ch. 73.4: "a wretched festering wound from his head to his feet . . . flows of pus": The language is closely based on Job 2.7f.

Ch. 73.6: "sacred disease": Classical usage applies the term to epilepsy and similar diseases, but here the term indicates a skin disease, possibly leprosy. Cf. Ex 4.6. Note the allusions to the sacred disease in the Acta Sanctorum for 3 January and 17 January.

Ch. 73.10: "I mean the oil of the lamp": The phrase is repeated in Ch. 75.10. For the use of the oil in healings at saints' shrines, cf. the Life of Daniel the Stylite (Dawes, p. 42) and the *Miracula Sancti Demetrii,* PG 116.1396, and see 116.1421 for the use of myrrh exuded from the body of the saint.

Ch. 74.10: "remaining in it": The tomb of the saint (here called a *theke*) must have been a room, probably the present crypt under the Katholikon: see Connor, Ch. 2. When the author wishes to refer to the actual sarcophagus, he uses *larnax* (e.g. Ch. 73.9) or similar terms.

Ch. 74.19: "Luke breathed into him": The Greek does not name Luke, but for clarity we have inserted his name. For breathing into a person during an exorcism see Athanasios, *Life of Anthony* 40 (PG 26.901A). Cf. also Christ's words in Jn 20.22.

Ch. 75.10: "oil of the lamp and the myrrh": See on Ch. 73.10 above.

Ch. 75.11: "Pankratios anointed him with his own hands": Pankratios also anointed the woman of Thebes "with his own hands" in Ch. 61.6ff.

Ch. 75.19: "waiting . . . until He heard his entreaty": Ps 39 (40).1.

Ch. 76.7: "he let down a hook": An angel had used a similar treatment when Luke was afflicted by sexual temptation: Ch. 29.10. Cf. also Ch. 82 below. Cf. Gregory of Nyssa, *Catechetical Oration,* Ch. XXIV (PG 45.65A), pointed out by Elizabeth Clark.

Ch. 77.6f.: "stronger than human skill and treatment": The language is reminiscent of Thukydides 2.50.1: . . . κρεῖσσον λόγου τὸ εἶδος τῆς νόσου . . . χαλεπωτέρως ἢ κατὰ τὴν ἀνθρωπείαν φύσιν. Cf. also Chs. 46.13 and 84.22.

Ch. 77.14: "my tongue with exultation": Freely adapted from Job 8.21 with a variant reading found in some manuscripts of Job.

Ch. 77.21: "the saint": The subject is not specified in the Greek, but surely Holy Luke is intended.

Ch. 79.1: "Terbenia": Location unknown, probably an island in the Corinthian Gulf.

Ch. 79.13f.: "let my request . . . draw near . . . ": John uses the words of Ps 118 (119).169f., reversing the order.

Ch. 79.25: "miraculous": On this sense of the word *semeiophoros,* see *Vita S. Lucae Stylitae,* ed. A. Vogt, *Analecta Bollandiana* 28 = Vanderstuyfs, "Etudes sur St. Luc le Stylite," *Echos d'Orient* 13 (1910) p. 227.

Ch. 79.26: "my eyes from tears and my feet from stumbling": Quoted from Ps 114 (116).8.

Ch. 80.6: "a *gouba*": Martini notes that Saint Jerome, in his life of Saint Paul the Hermit (PG 23.21), explains the word as a Syriac loan-word for a cistern. Cf. also Theodoret, PG 82.1400D.

Ch. 80.13: "testicles": Literally "twins"; cf. the wording of Dt 25.11.

Ch. 82.5: "*Kommerkiarios*": An imperial official who levied taxes on ships, etc.. See M. Hendy, *Studies in the Byzantine Monetary Economy* (Cambridge, 1985), p. 589f.

Ch. 82.7: "worship there": For the regulation of access to the tomb, see Ch. 66.19ff.

Ch. 82.20: "consolation of those who grieve": Echoes Ps 76 (77).3 and Sir 38.17.

Ch. 82.25: "ordered him to open his mouth": Compare the description of the cure in Ch. 76.7.

Ch. 83.2: "Davlia": The ancient city of Daulis is about 1 km. south of the modern village of Dhavleia in Phokis. See *TIB* 142f. and J. Fossey, *The Ancient Topography of Eastern Phokis* (Amsterdam, 1986) pp. 46-49.

Ch. 83.9: "of the West": Cf. on Ch. 50.14 above.

Ch. 83.13: "Pankratios": See on Ch. 61.6 and Ch. 75.11 above.

Ch. 84.4: "Koroneia . . . Rhastamitai": For the location, see *TIB* 192f.

Ch. 84.5: "filled with pustules": Cf. Ex 9.9.

Ch. 84.22: "stronger than human skill": Cf. on Ch. 77.7 above.

Ch. 85.1: "number the stars . . . or . . . seaside places": Similar phrasing is used in the Septuagint to indicate the impossibility of enumerating one's sins, for example, in the Prayer of Manasseh, *Odai* 12.9. The author of this Life, however, uses the pattern in a way more familiar in classical literature — as an indication of the impossibility of adequate narration. On classical *adynata,* see G. O. Rowe, "The *Adynaton* as a Stylistic Device," *American Journal of Philology* 86 (1965) pp. 387-98.

Ch. 85.6f.: "streams of ever flowing rivers": Similar to the phrasing in the *Wisdom of Solomon* 11.6. Cf. also Ch. 68.3 and Aeschylus, *Suppliants* 553 and Euripides, *Ion* 1083.

Ch. 85.8: "selected for narration": We have departed from Kremos' text here. The parallel in Ch. 68.5, the readings of the Western manuscripts reported in Martini ad loc., and the mistake in accentuation in the Patmos manuscript convince us that ἀπολαβόντες ("selecting") is to be preferred to ἀπολαύοντες ("enjoying").

Ch. 85.8: "presenting the whole from a taste, as they say": On the proverb see on Ch. 17.1.

Ch. 86.3: "holy habit of monks": Cf. on Ch. 10.5.

Ch. 86.4: "Ioannitza": See on Ch. 2.16.

Ch. 86.5: "migration": This refers to the dislocations caused by the invasion of the Bulgarians described in Ch. 32; later (Ch. 40.13) Luke returned to Ioannitza. The word *metoikesia* literally means transfer or removal, but is also the term used in the Septuagint for the Babylonian captivity of the Jews: 4 Kg 24.16 (2 Kg 24.16) et al.

Ch. 86.6: "Stylite of Zemena": Chs. 35.5-38.

Ch. 86.7: "Kalamos": Cf. Ch. 48.2 above, where the form of the name is Kalamion.

Ch. 86.7: "little island": Ampelon; see on Ch. 50.4.

Ch. 86.8: "monastery": Some manuscripts offer the variant reading "Stiris."

Ch. 86.9: "the seventh . . . of February": Cf. *CP* 449f.

Ch. 87.2: "my delight and ornament": Cf. the phrasing in Ch. 2.3.

Ch. 87.10: "damnation": Literally "Gehenna": See Mt 5.22 et al.

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